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A

LETTER

OF A

Protestant Clergy-man

TO THE

Reverend CLERGY

OF THE

Church of England,

AND

To all other good Protestants, advertising them from the sacred Revelation of St. *John* of the Evil which he apprehends to be coming upon

THE

PROTESTANT CHURCH, &c.

Written by *DIGBY BULL*, M. A.
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Reverend Brethren both of the Clergy *and* Laiety,

I Am apprehenſive and very confident than an Evil Time is at hand, and that Popery is ready to come in upon us, for the great Abuſe of that bleſſed Light of the Goſpel, which we have ſo freely enjoyed: And I doubt that firſt and laſt there will be a great deal of Bloodſhed in this Nation; and I would have you all advertiſed hereof, That you may make all the due Preparation againſt ſuch a Dreadful Time that may be; and may do all that lyes in your Power to preſerve your ſelves and the Flocks that are committed to your Care, that you may not fall to Popery, nor be taken in any other great Wickedneſs, and ſo be ſwept away with the Beeſom of Deſtruction. I would have you to peruſe Archbiſhop *Uſher's* Prediction, and to make the beſt uſe of his Advice that may be: For I take it to be of a Divine Nature, and do believe that there is Truth in it, and that the diſmal Time which he ſpeaks of is now at hand. And I am perſwaded that this Day will come in a ſurprizing manner, as he ſaith, and that ſuch as give themſelves up to a carnal and vain Security, will be wrapt up in Miſery and Deſtruction before they are well aware of it. And therefore it behoveth all Men to look well to the grand Concerns of their Souls and Lives, and to be continually upon their Watch and Spiritual Guard, that they may not be taken iu a vain Confidence, like the rich Fool in the Parable, *Luke* 12. 16—. And from *Rev.* 11. I do believe that Popery will prevail over us for three Years and an half, and that then (to the great wonder of the World, and like Men from the dead) the Proteſtant Religion ſhall riſe up again, and be as Glorious as it was before, if not much more ſo. And from the comfortable expectation of this lightſome and joyful Morning, we may be the more encouraged with Patience and Perſeverance in the Truth, to weather out this dark and diſmal Night. And by the bleſſed Help and Aſſiſtance of Almighty God we ſhall be able to do it; and

his Divine Help will never be wanting to us, if we ſeek it with that diligence and care that we ought. And the more to keep us from falling to Popery, we may remember how ſtrictly we are commanded to keep the Faith and Doctrine of the Goſpel pure and uncorrupt, and how ſeverely the Violators thereof are threatned: And we may ſufficiently ſee, that Popery is not at all conſiſtent therewith.

Firſt, We may ſee that we are ſtrictly enjoined to keep the ſacred Commands of Almighty God, and to contend earneſtly for the Faith of the Goſpel; and at our Baptiſm we did ſolemnly engage to do ſo by our Sureties. Upon our love to him doth our bleſſed Lord require of us that we ſhould keep his Commandments. *If ye love me* (ſaith he, *Joh.* 14. 15.) *keep my Commandments.* St. *Paul* alſo in ſundry places doth ſtrictly charge both *Timothy* and *Titus*, and in a Solemn manner before God, to keep the Precepts and Commandments that he gave them; 1 *Tim.* 5. 21. and 6. 13. And he ſheweth that the *Philippians* were to ſtrive together for the Faith of the Goſpel. *Phil.* 1. 27— *That ye ſtand faſt in one ſpirit, with one mind ſtriving together for the Faith of the Goſpel; and in nothing terrified by your adverſaries* —. And this St. *Jude* preſſeth alſo, *Jude* 3. *It was needful for me* (ſaith he) *to write unto you, and exhort you, that ye ſhould earneſtly contend for the Faith, which was once delivered unto the Saints.* And to the Angel of the Church in *Sardis* ſaith our Saviour, Rev. 3. 3. *Remember therefore how thou haſt received and heard, and hold faſt, and repent.* By the Angel here we are to underſtand the Biſhops and Paſtors of the Church and the Flocks under them; the Angel ſeems to be put for the whole Church, but eſpecially for the Governours and Paſtors of it. And this place, as Dr. *More* ſheweth, reſpecteth our own times. And here we are admoniſhed to remember how we have been Inſtructed in the ſacred Scriptures; and alſo how we have been taught by the bleſſed Reformation to lay aſide all the ſinful Errors and Practices of the Romiſh Church: And here we are alſo ſtrictly enjoined to retain and hold faſt all that is good and agreeable to the ſacred Scriptures; and upon our neglect herein we are ſeverely threatned with Judgment, as the following words ſhew.

Secondly,

Secondly, We may ſee that ſuch as any ways make void the ſacred Word of God, are ſharply rebuked, and ſeverely threatned for it. Our bleſſed Lord himſelf doth ſharply rebuke the *Jews* upon this account, and ſhews that ſuch Religion is vain, when Men leave the Divine Laws and Commandments of Almighty God to follow the Traditions and Precepts of Men. *Mar.* 7. 7. *In vain do they worſhip me* (ſaith he) *teaching for doctrines the commandments of men. For laying aſide the commandment of God, ye hold the tradition of men*—. And ſaith he, *Mat.* 5. 19. *Whoſoever ſhall break one of theſe leaſt commandments, and ſhall teach men ſo; he ſhall be called the leaſt in the kingdom of heaven*—. St. *Paul* alſo doth ſhew that he that diſannulleth the Goſpel of Chriſt, and ſetteth up any thing in oppoſition to it, is to be had accurſed, yea tho' he were an Angel from Heaven. *Gal.* 1. 8. *But tho' we* (ſaith he) *or an Angel from heaven, preach any other Goſpel unto you, than that which we have preached unto you, let him be accurſed.* And this the Apoſtle doubleth that it might be the more heeded and minded, and that none might preſume to do ſo. And ſaith St. *John*, 2 *Joh.* 9. *Whoſoever abideth not in the Doctrine of Chriſt, hath not God.* And ſaith he again, *Rev.* 22. 18— *For I teſtify unto every man that heareth the words of the Prophecy of this book; If any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this Book: And if any man ſhall take away from the words of the book of this Prophecy, God ſhall take away his part out of the book of life* —. By theſe plain places of Scripture we may ſee how cloſely we ought to keep to the Sacred Word of God, and that it is in vain to pretend to worſhip and ſerve Him except we do ſo: And we ſee that it is a curſed thing to make void the Goſpel, and to preach up any thing in oppoſition to it; and that ſuch as do ſo muſt expect the Wrath and Judgment of God to come upon them. And according to theſe places of the Sacred Scriptures do we make profeſſion in St. *Athanaſius*'s Creed. — *Which Faith except every one do keep whole and undefiled, without doubt he ſhall periſh everlaſtingly*—. And we may clearly ſee that the Romiſh Religion is flat contrary to the firſt and ſecond Commandments of the Decalogue. This is the grand Commandment of all, *viz.*

Thou ſhalt have no other Gods before me. Exod. 20. 3. But this grand Commandment do the Papiſts violate, and make Petty Gods of the Saints, and worſhip the Elements of Bread and Wine in the Sacrament, and make Gods of them. And they make, and worſhip, and bow down to Images, flat contrary to the expreſs Letter of the ſecond Commandment. They teach for Doctrines the Commandments of Men, and preach another Goſpel, which Chriſt and his Apoſtles preached not, in that they preach up the Pope's Supremacy as a fundamental Doctrine in their Religion, and Purgatory, and Popiſh Pardons, *&c.* which are not in the Goſpel of our bleſſed Lord and Saviour, but are repugnant to it; and therefore they do incur the Curſe of the Apoſtle, in preaching another Goſpel. And herein we may ſee that they ſin with a high hand, in that they ſtifle the Sacred Word of God, and will not let the Common People know it, that they may keep it and do it, contrary to God's expreſs Command, who would have all Men to know his Sacred Word and Commandments, and to do them: And inſtead hereof, they order their own Precepts and Traditions to be obſerved and kept: Thus ſuperſeding and over-ruling the whole Word of God by their own Commands, at their own will and pleaſure; thus exalting themſelves above God himſelf, in keeping his Sacred Word in an unknown Tongue from the People, and ordering their own Commands to be kept as the ſupreme Commands of all. And the Papiſts are accounted no better than Gentiles, Heathens and Pagan Idolaters, by the Sacred Oracles of the *Revelation* of St. *John*, as I underſtand them. And you may ſee that Archbiſhop *Uſher* and Dr. *More*, theſe Learned and Pious Men are of the ſame mind; and Dr. *Barrow*, another Learned and Pious Man ſaith little leſs. See Dr. *More*'s Antidote againſt Idolatry, and Dr. *Barrow*'s Treatiſe of the Pope's Supremacy. We may ſee that there is no hope of Salvation for ſuch as are of this Communion, ſo long as they continue therein. And I wiſh that all well-minded Papiſts would ſeriouſly lay theſe things to heart, and take a due Care to ſave their Souls, and not ſuffer themſelves to be deluded to their Eternal Woe and Deſtruction. But farther,

Thirdly,

Thirdly, We may ſee that Righteous and Holy Men would by no means be driven to break the Sacred Commands of Almighty God, and to depart from his Bleſſed Word; but would rather part with their Lives than do ſo. The three Children would not be driven with all the Terror of a Fiery Furnace to fall down and worſhip King *Nebuchadnezzar*'s Image, contrary to the expreſs Command of Almighty God, *Dan.* 3. The Church in *Pergamos* would not deny the Faith of Chriſt, tho' they dwelt *even where Satan's Seat* was, and in thoſe Days too wherein *Antipas* the faithful Martyr of Chriſt was ſlain among them; and they are highly commended for ſo doing. *Rev.* 2. 13. *I know thy works* (ſaith our Lord) *and where thou dwelleſt, even where Satan's ſeat is; and thou holdeſt faſt my Name, and haſt not denied my faith, even in thoſe days wherein Antipas was my faithful martyr, who was ſlain among you, where Satan dwelleth.* The Church alſo in *Philadelphia* is commended for keeping the Word of God, *Rev.* 3. 8. And St. *John* doth ſhew that many have been put to death for the Word of God, and for adhering and ſticking cloſe to the Truth, and giving Teſtimony to it. *Rev.* 6. 9. *I ſaw under the altar* (ſaith he) *the ſouls of them that were ſlain for the word of God, and for the teſtimony which they held.* And *Rev.* 20. 4. *And I ſaw* (ſaith he) *the ſouls of them that were beheaded for the witneſs of Jeſus, and for the word of God* -- : By theſe Inſtances and many more that might be alledged from the Sacred Scriptures and other Authors, we may ſee with what great Courage and Magnanimity righteous Men have ſtood to the bleſſed Word of God and maintained it; and have choſen rather to reſiſt even unto Blood, than to be driven from it, or to violate it in any notorious manner. And this doth ſhew that we ought to do ſo too; and may ſerve for a ſufficient diſſwaſive to us to keep us from falling to Popery, tho' we run very great hazard in ſtanding againſt it. But

Fourthly, We may farther conſider that we are under ſeveral ſolemn Engagements that are flat againſt Popery. We of the Clergy eſpecially, and many others have taken the Oath of Supremacy; and many of us have ſubſcribed the Declaration called the *Teſt*: We have read and given our Aſſent to the 39 Articles of Religion, and have ſubſcribed the three Articles

ticles in the 36th. Canon: And these in many particulars are all directly against Popery. And if we should now fall to Popery, we shall notoriously break and violate all these solemn and sacred Engagements to the contrary, and be most wretchedly perfidious, and shew to the World that there is no Truth and Faithfulness in us, but that we are cursed lying Children. And according to our great Wickedness herein, if we should do so, shall we be dealt with: For we are plainly told, *Rev.* 21. 8. *That all lyars shall have their part in the lake, which burneth with fire and brimstone:* And it will be sufficiently manifest both to Men and Angels too, that such we are, and that in a high manner too, if we have no regard to all these solemn Engagements which we call God to attest and bear Witness to. If then we have any fear of God before our Eyes, and would avoid his dreadful Wrath, and have his Favour which is better than Life it self; If we have any regard to the grand Concerns of our Souls, and our eternal Well-being and Happiness in another World; If we would avoid that dismal place where the Prince of Darkness and the Father of Lyes is to have his residence and abode; Then we must have a care that we do not violate the sacred Word of God, and these solemn Engagements that we have made, but resolve rather to part with our Lives, tho' it be at the Stake, than to break them and fall to Popery.

But I am apt to believe, That the standing against Popery in a Meek and Christian manner with Spiritual, and not with Carnal Weapons, will be the best way to preserve both Life and Soul too; and that such as do so shall be preserved alive, when many others, that fall to Popery on the one hand, or that rise up against Authority on the other, shall perish and lose their Lives. And Archbishop *Usher* doth shew that the sincere and faithful Worshippers and Servants of God shall then be preserved, when many others are like to perish.

Many of you, Reverend Brethren, by your late Miscarriages in taking the New Oaths, *&c.* have put your selves into a worse Condition than otherwise you would have been in; and after a short time, I suppose, you will be fully convinced of your Error in so doing. But by your sincere and hearty Repentance and earnest Prayers to God, and by all other good Endeavours to this purpose, and especially by the blessed Help

and

and Aſſiſtance of Almighty God (which we muſt all rely upon) I hope you may recover your Ground, and be able to ſtand againſt Popery, and ſo preſerve your Souls and Lives too, if God ſees it good to ſpare them; or elſe may be able chearfully to lay them down, if he ſhall require it at your hands. I hope and am fully perſwaded that Mercy doth yet wait upon you, and that if you will now return and repent, you may be ſaved. But if ye ſtill proceed on in your own ways, and deſpiſe the Goodneſs and Long-ſuffering of God, which doth now in an extraordinary manner waite for your Return to him; If you now ſtop your Ears againſt all the loud Cries and Calls to Repentance and perſiſt on to Backſlide more and more; If you now ſlight all the kind Invitations and Warnings of Providence, and inſtead of repenting ſhould fall to the Black Religion of *Rome*; There is then no Peace nor Comfort for you that I know of, but a Tremendous expectation of Judgment and Fiery Indignation which will conſume all before it. With Eyes therefore full of Tears, and with a Heart full of Sorrow and true Chriſtian Charity and Compaſſion, as I hope, do I earneſtly entreat and beg of you, That you would not now Trifle with Eternity, when you are upon the very Brink of Deſtruction, and have but one moment of time to provide for your Security, and to ſave your ſelves in. Remember poor *Eſau*, that could find no place for Repentance, tho' he ſought it carefully with Tears, when once the Sentence was paſt againſt him, *Heb.* 12. 16, 17. *Gen.* 27. 33---. It was then irrevocable, and all his Tears and his exceeding bitter Cry could not alter it. And when once the Heavens now are covered with thick Darkneſs, your Cries will hardly pierce thro' it, and find acceſs to the Throne of Mercy: And when once the conſuming Fire of God's Wrath is kindled, it is not a few Tears that will quench it.

In the Bowels of Chriſt Jeſus then, and by all the Endearments of a Chriſtian Brother, do I earneſtly beſeech you now to return, and thankfully to accept of the Overtures of Mercy, while Mercy may be had, before abuſed Goodneſs be turned to Wrath, and Mercy it ſelf be ſhut up in diſpleaſure againſt you: For then you may cry aloud for Mercy, like the Worſhippers of *Baal*, (1 *Kings* 18.) and find as little anſwer and regard as they did. But if you will now repent and return

turn to God with all your heart, and firmly reſolve to abide by him at all times, I hope you will readily find him, and find him a God ready to help and ſuccour you now in the greateſt Straits and Dangers.

And to animate us all the more herein, we may ſee that we have very great Encouragements in the Sacred Word of God, patiently and contentedly to undergo all the Perſecutions and Sufferings that befal us here for doing our Duty to God, and keeping a good Conſcience, and ſticking cloſe to our Profeſſion and the Truth of the Goſpel. And

Firſt, We may ſee that this is declared to be a bleſſed thing, when Men ſuffer for Righteouſneſs ſake; and thoſe that do ſo are pronounced bleſſed and happy. *Behold* (ſaith St. *James* 5. 11.) *we count them happy, which endure.* And ſaith St. *Peter*, 1 *Pet.* 2. 19. *For this is thank-worthy if a man for conſcience towards God endure grief, ſuffering wrongfully.* And *ver.* 20——, *But if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God.* And 1 *Pet.* 3. 14. *But and if ye ſuffer for righteouſneſs ſake, happy are ye; and be not afraid of their terror, neither be troubled.* And to this purpoſe, 1 *Pet.* 4. 14. *If ye be reproached for the Name of Chriſt, happy are ye; for the Spirit of glory, and of God reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified.* This we ſee is a moſt bleſſed thing, and highly acceptable in the ſight of God, when Men ſuffer for Righteouſneſs ſake, and keeping a good Conſcience towards Almighty God.

Secondly, We may ſee that ſuch as endure conſtant to the end, and forſake not their Profeſſion for any Perſecutions that befal them, ſhall be ſure to be ſaved from Eternal Death and Deſtruction; and often, tho' not always, from Deſtruction here in this World, when they are in great danger of loſing their Lives; God then in a wonderful manner delivering them by his good Providence out of all their Troubles and Danger. This is often declared by our bleſſed Lord in the Goſpel, that ſuch as endure conſtant to the end ſhall be ſaved. *Matt.* 10. 22. *And ye ſhall be hated of all men for my Name's ſake; but he that endureth to the end ſhall be ſaved.* And *Matt.* 24. 12, 13. *And becauſe iniquity ſhall abound, the love of many ſhall wax cold: but he that ſhall endure to the end, the ſame*

ſhall

ſhall be ſaved. And theſe words are not ſo to be confined to one particular State of the Church as to exclude all others; but ſo as to be Inſtructions to Chriſtians at all times when there is need of ſuch; and ſuch in an eſpecial manner doth this preſent juncture of time ſeem to me to be. The Church while it is Militant here below is always like to be ſubject to Perſecutions; and when theſe grow very ſmart and ſharp, the love of many is like to grow cold: But that this may be no great diſcouragement to good Chriſtians at ſuch a time, and may not make their heart to grow faint when they ſee ſo many to fall off, they are to encourage themſelves with ſuch Sacred Conſolations as theſe. And ſaith our Lord, *Mar.* 8. 35. *For whoſoever will ſave his life, ſhall loſe it; but whoſoever ſhall loſe his life for my ſake and the Goſpel's, the ſame ſhall ſave it.* The expoſing of our Lives to hazard upon this account is the beſt way to preſerve both Life and Soul too; and ſo I believe it will be now.

Thirdly, We may ſee that our bleſſed Lord doth promiſe abundant reward, even in this Life, to all ſuch as do ſuſtain any loſs for his ſake and the Goſpel's. *Mar.* 10. 29, 30. *And Jeſus anſwered and ſaid, verily I ſay unto you, there is no man that hath left Houſe, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands for my ſake and the Goſpel's, But he ſhall receive an hundred fold, now in this time, Houſes* ——. And to this purpoſe in other places. And I do believe that ſuch as ſuſtain any loſs, and run any great hazard at this time, to keep a good Conſcience towards God, ſhall be well rewarded even in this World, beſides what they may expect hereafter in another. But

Fourthly, For our great Comfort and Encouragement herein, we have many promiſes of a bleſſed Reward hereafter in Heaven, for ſuffering for a good Cauſe, and for Righteouſneſs ſake. Eternal Glory and Happineſs ſhall then be ſure to be our Reward for ſuch high Obedience as the ſuffering meekly and patiently for the ſake of the bleſſed Jeſus is. *Matt.* 5. 10— ſaith our Saviour; *Bleſſed are they which are perſecuted for righteouſneſs ſake; for theirs is the Kingdom of Heaven. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake: Rejoyce and be exceeding glad; for great is your reward in Heaven*——. And to this purpoſe,

Luke 6. 22 — *Bleſſed are ye when men ſhall hate you, and when they ſhall ſeparate you from their company, and ſhall reproach you, and caſt out your name as evil, for the Son of man's ſake. Rejoyce ye in that day, and leap for joy: For behold your reward is great in Heaven; for in the like manner did their Fathers unto the Prophets.* And thoſe that forſake Houſes and Lands for Chriſt's ſake and the Goſpel's, ſhall, beſides their reward here in this World, inherit Eternal Life and Happineſs in the World to come. *Matt.* 19. 29. and *Mar.* 10. 30. *And in the world to come, eternal Life.* And ſaith St. *Paul*, Rom. 8. 17 —. *If ſo be that we ſuffer with him, that we may be alſo glorified together. For I reckon that the ſufferings of this preſent time are not worthy to be compared with the glory, which ſhall be revealed in us.* Chriſt ought to have ſuffered, and ſo to enter into his Glory, *Luke* 24. 26: And if we will be his Diſciples and followers, we muſt expect to do ſo too, and to enter in by the ſtrait Gate of affliction. But our ſufferings here will bear little or no proportion to the Glory that doth await us for them: For if St. *Paul* could ſay ſo, who hath given us ſo large an account of his ſufferings (2 *Cor.* 11. 23 —) much more may we ſay ſo. And again ſaith St. *Paul* to *Timothy*, 2 *Tim.* 2. 12. *If we ſuffer, we ſhall alſo reign with him.* And ſaith St. *James* 1. 12. *Bleſſed is the man that endureth temptation; for when he is tried, he ſhall receive the Crown of Life, which the Lord hath promiſed to them that love him.* And this is our Lord's promiſe by St. *John* to the Church in *Smyrna*, Rev. 2. 10. *Be thou faithful unto death and I will give thee a Crown of Life:* And all are to hear what the Spirit ſaith to the Churches, *ver.* 11. And again, *Rev.* 3. 21. ſaith he, *To him that overcometh will I grant to ſit with me in my Throne, even as I alſo overcame, and am ſet down with my Father in his Throne.* To this high Dignity is the faithful Sufferer like to be advanced.

Fifthly, For our farther Comfort and Support in all the Sufferings that we meet with for Chriſt's ſake, and for keeping a good Conſcience towards God, we may ſee that God doth regard and pity us in all our diſtreſſes and afflictions; and that he will then ſuccour and ſtrengthen us, and not ſuffer us to be overpowered and born down with the violence of ſuch temptations as we have not ſtrength to reſiſt and withſtand. Tho' our Trials ſometimes may be ſharp; yet if we have recourſe to him,

and

and call upon him in that due manner that we ought, we ſhall be ſure of a ſupply, and ſhall have ſtrength ſufficient for all the Combats and Encounters that we ſhall meet with. Our God is a God of Love and tender Compaſſion towards his Creatures and faithful Servants, and will not deſert and forſake them in the Day of Anguiſh and Diſtreſs; but will hear and ſuccour them when they cry to him for help. This he declareth by the Pſalmiſt, *Pſal.* 50. 15. *And call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorify me.* And ſaith God by the Prophet *Iſaiah*, 49. 15. *Can a Woman forget her ſucking Child, that ſhe ſhould not have compaſſion on the Son of her womb? Yea they may forget, yet will I not forget thee.* The care of theſe tender Mothers towards the Children of their own Womb, is not comparable to that of God towards his faithful Children. And ſaith the Apoſtle, *Heb.* 13. 5, 6. *For he hath ſaid, I will never leave thee, nor forſake thee: So that we may boldly ſay, the Lord is my helper, and I will not fear what man ſhall do unto me.* And our Saviour doth promiſe to be conſtantly with his Church as need ſhall require; *Matt.* 28. 20; *And lo, I am with you alway, even unto the end of the world*; Amen. And ſaith he, *Matt.* 10. 30; *But the very hairs of your head are all numbred: Fear ye not therefore*——. So great is the Care that God hath of his Servants, that the ſmalleſt matters belonging to them are all regarded and minded by him, and due care is taken about them. And ſaith St. *Paul*, 1 Cor. 10. 13. *There hath no temptation taken you, but ſuch as is common to man; but God is faithful, who will not ſuffer you to be tempted above that you are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.* God by his infinite Wiſdom and Power, will ſo order all things, that we ſhall be able to overcome the temptations that we meet with, ſome way or other, if we do our utmoſt endeavours; and he will ſo help us, that we ſhall not be over-powered by them.

Sixthly, For a fuller confirmation of this [*viz.* That God will always be ready to help us in our greateſt needs] we may ſee that he hath always been with his faithful Servants in a remarkable manner, and afforded them extraordinary Help and Aſſiſtance, when their Need and Neceſſities have required it. In an extraordinary manner was he with *Joſeph* in the Priſon;

with *David*, when *Saul* ſought to take away his Life; with *Elijah*, when *Jezebel* would have put him to death; with the three Children in the Fiery Furnace; with *Daniel* in the Lions Den; with *Paul*, when he was brought before *Nero* the *Roman* Emperour; and with *Stephen* when he was put to death. Theſe, and many more that might be alledged to this purpoſe, are like a Cloud of Witneſſes to confirm this to us, *viz.* That God will be ſure to be with his faithful Servants in the worſt of Times and Dangers to aſſiſt them with his Almighty Arm: And as the ſufferings of the Apoſtles did abound, ſo did their inward Joy and Strength; (2 *Cor.* 1. 5.) And in the midſt of their ſufferings could they rejoyce, (2 *Cor.* 12. 10. *Col.* 1. 24.) ſuch ſweet Influence and Communications of his Love and Goodneſs did God then afford them. And I am apt to believe that many, who have been driven out of this World with the Fire of Perſecution, and with the mercileſs Torments of cruel Men, have departed hence with as much, if not more, eaſe than many that have died quietly upon their Beds, and undiſturbed by the ſinful and reſtleſs Troublers of this World. And if ſo, then we have no great cauſe to draw back, or to be ſore afraid even in the worſt of Times and Dangers. To animate us the more then herein, let us remember how victoriouſly many Saints have gone out of this World to thoſe unſpeakable Joys that are prepared for them in the next; And as *Paul* ſaith (*Rom.* 8. 37.) have been *more than Conquerours, thro' him that loved them,* in all the Tryals and Combats that they have been exerciſed with. And ſeeing that we are liſted Souldiers under Chriſt, Let us follow them in a meek and patient ſuffering of all the Adverſities and Injuries that befal us here for keeping the Faith of Chriſt, and a good Conſcience towards God: Let us be perſwaded as S^t. *Paul* was, *Rom.* 8. 38, 39. *That neither Death nor Life, nor Angels, nor Principalities, nor Powers — ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord:* Let us look unto Jeſus the Captain of our Salvation, *the Author and Finiſher of our Faith, who endured ſuch contradiction of Sinners againſt himſelf; Who for the joy that was ſet before him, endured the Croſs deſpiſing the ſhame, and is ſet down at the right hand of the Throne of God,* Heb. 12. 2—: Let us conſider him that we may not be wearied and faint in our minds, but be faithful unto death, that we may not loſe our Crown of Life.

But

But if we will not be prevailed upon by all theſe powerful Arguments and Perſuaſions to keep Faith and a good Conſcience, and to ſtick cloſe to our Profeſſion even in the worſt of Times; If the glory of ſuch ſufferings, and the unſpeakable Reward that doth await them; If ſuch aſſurances of Divine Help and Aſſiſtance, that Almighty God will never be wanting to us, but will have us always under his watchful Eye, and will always grant us Succour and Strength anſwerable to our needs; If theſe will not prevail with us, Then we may farther take notice what a miſerable condition ſuch Revolters will be in, that for fear of Perſecution ſhall forego their Profeſſion. Such are like to loſe their Lives, as our Lord ſheweth, *Mar.* 8. 35. *For whoſoever will ſave his life, ſhall loſe it*—. And ſuch as are aſhamed of him and his words, muſt expect the ſame meaſure again to their great and eternal Reproach, as our Lord ſhews, *ver.* 38. *Whoſoever therefore ſhall be aſhamed of me, and of my Words, in this adulterous and ſinful generation; of him alſo ſhall the Son of man be aſhamed, when he cometh in the glory of his Father, with the holy Angels.* And thoſe that deny him, muſt look for the ſame return again to their utter confuſion. *Matt.* 10. 33. *But whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in heaven.* The Apoſtle's words alſo are now eſpecially to be heeded and laid to heart; *Heb.* 6. 4.—. *For it is impoſſible for thoſe* (ſaith he) *who were once enlightned, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good Word of God, and the powers of the world to come; If they ſhall fall away, to renew them again unto repentance, ſeeing they crucifie to themſelves the Son of God afreſh, and put him to an open ſhame* —. And ſaith he again, *Heb,* 10. 26.— *For if we ſin wilfully after that we have received the knowledge of the Truth, there remaineth no more ſacrifice for ſins; But a certain fearful looking for of judgment, and fiery Indignation which ſhall devour the adverſaries* —. And if we Proteſtants ſhould turn to the Popiſh Religion, we may expect that this will be our condition. And to conclude, we may ſee that all Cowards that are not at all valiant for the Truth, are like to go to the Lake that burns with Fire and Brimſtone. *Rev.* 21. 8. *But the Fearful and Unbelieving — ſhall have their part in the Lake, which burneth with Fire and Brimſtone* —. And this conſideration alſo will be of great uſe to keep us from Backſliding and falling away from our Chriſtian Profeſſion to any Idolatrous, or to any

other

other ſinful Practices, that are not conſiſtent with the Truth of the Goſpel, when we ſo plainly ſee, as here we do, That ſuch Revolters muſt bid adieu to all the Bliſs and Happineſs that is promiſed in the Goſpel; and are like to go to the grand Apoſtate, and to that everlaſting Fire that was prepared for him and his Angens; *Matth.* 25. 41. And if theſe Arguments will not prevail with us, I know not what will.

Seeing then that the Concerns before us are ſo very great, the avoiding of Eternal Woe and Miſery, and the obtaining of Eternal Life and Happineſs depending upon our good Behaviour and Chriſtian Carriage here; Let us be wiſe then betimes, and ſhew our ſelves Men, and not be like *Solomon*'s Fool, that had a price in his hand to get Wiſdom, but had no heart to it; *Prov.* 17. 16. Let us not to avoid a little Suffering here, forfeit our Title to the Crown of Life and the bleſſed Kingdom above, and run into endleſs Miſery and Deſtruction; For this will be prodigious folly and madneſs. But ſeeing it is the Lord alone that muſt keep and uphold us all, or elſe we ſhall be ſure to fall; and all the Watchman's care, without his good Protection, is to no purpoſe, *(Pſ.* 127. 1.) Let us then be careful and diligent to call for his bleſſed Help and Succour at all times, and never truſt to our own ſtrength and abilities, but let us always be mindful of that Divine Inſtruction of our bleſſed Lord, and put it in practice; *Luke* 21. 36. *Watch ye therefore and pray always, that ye may be accounted worthy to eſcape all theſe things, that ſhall come to paſs, and to ſtand before the Son of man.*

And now that all men may be the more ſenſible of the heavy judgment of God, which I affirm to be at hand, I ſhall here add the Eleventh Chapter, and ſome other places of the Revelation of St. *John*, which do particularly treat of the ſecond grand Woe of that ſacred Book, which is the judgment that I ſpeak of. And that this Eleventh Chapter may be the better underſtood of all men, I ſhall add a ſhort explication of it, according to that little Inſight that I have into this great Myſtery; wherein, through God's help, I intend to be plain, that the meaneſt Capacities may in a good meaſure underſtand it if they will, and may clearly ſee, that this judgment is there foretold, and therefore will certainly come to paſs.

Revela-

Revelation, Chapter XI.

1. *And there was given me a reed like unto a rod, and the Angel ſtood, ſaying, Riſe and meaſure the Temple of God, and the Altar, and them that worſhip therein.*

This is ſpoken in alluſion and with reſpect to the great Temple of God's worſhip at *Jeruſalem*. But by the *Temple* here, we are to underſtand the Chriſtian Church; and by the *Altar*, the Religious Worſhip and Services and Devotions that are performed in the Chriſtian Church; and by *Them that worſhip therein*, we are to underſtand the Worſhippers in the Chriſtian Church: For the great Temple at *Jeruſalem* hath long ſince been deſtroyed, even before St. *John* wrote this Book of Revelation, as it is affirmed. And by this *meaſuring the Temple of God* here, is ſhewed That our bleſſed Lord would come to take a ſtrict View and an exact Account of his Church in the end of this ſixth Trumpet, which begins, *Rev.* 9. 13, and before the ſecond dreadful Woe ſhould come upon it, which is now at hand: As heretofore God told *Abraham* that he would go down to *Sodom*, and ſee whether they had done altogether according to the great Cry of their ſin and wickedneſs that was come unto him (*Gen.* 18. 20, 21.) before he deſtroyed it in ſuch a dreadful manner.

2. *But the Court which is without the Temple, leave out, and meaſure it not: For it is given unto the Gentiles; and the holy City ſhall they tread under foot forty and two months.*

As if our Lord had ſaid; But the Court which is without the Temple caſt thou out as waſt ground that affordeth me neither profit nor pleaſure and delight; and therefore I have given way to the Gentiles (that is, to the Papiſt) that they may take poſſeſſion of it, and uſe it as a part of their Church; and therefore have thou no regard of it, and be not curious about it in meaſuring of it:

it: And the holy City (that is, the true Chriſtian Church) ſhall they tread under foot and domineer over forty and two months (that is, about three years and an half.)

By the Court without the Temple, we are to underſtand the formal Profeſſors of the Proteſtant Church, whoſe Religion conſiſts in an outward Shew, that, like the Phariſees and Hypocrites, they may appear righteous before men, *Matth.* 6. 16. and 23. 28; but they do not take that due care that they ought to approve themſelves to God, and to puriſie their lives and hearts from all ſin and wickedneſs, that they may be fit Temples for the bleſſed Spirit. And this the Reverend Archbiſhop *Uſher* ſhæweth. *The outward Court* (ſays he) *is the formal Chriſtian, whoſe Religion lies in performing the outſide Duties of Chriſtianity, without having an inward Life and Power of Faith and Love, uniting them to Chriſt; and theſe God will leave to be trodden down, and ſwept away by the Gentiles: But the Worſhippers within the Temple and before the Altar are thoſe who do indeed worſhip God in Spirit and in Truth, whoſe Souls are made his Temple, and he is honoured and adored in the moſt inward thoughts of their hearts, and they ſacrifice their Luſts and vile Affections, yea and their own Wills to him* —. And he alſo taketh the Papiſts to be the Gentiles that are here mentioned, as I alſo affirm them to be. And as the outward Court was far larger than the inward Court and the Temple; ſo is it to be feared that the greater part of thoſe that now go for Proteſtants, will then turn Papiſts as ſoon as theſe Popiſh Gentiles appear with their diſplayed Banners and menace and threaten the Proteſtants with death. But let not this ſhake the faith of any good Proteſtants, but let them remember what our bleſſed Lord hath told us, *Matth.* 7. 13, 14, *viz.* That *the Gate is wide, and the way broad that leadeth to Deſtruction*; *and* that *many there be which go in thereat*: But that *the gate is ſtrait, and the way narrow which leadeth to Life*; *and* that *there are* but *few that find it.* By the holy City, are we to underſtand the true Church of Chriſt, that it ſhall be trodden down of the Papiſts, and that they ſhall prevail and domineer over it forty two months, or about three years and a half, or 1260 days as it is *Rev.* 12. 6. But theſe I underſtand of natural and ordinary days, and not of prophetick days, when a day is put for a year: For there is no appearance of truth in taking them that way, and ſuppoſing them to be now paſt. For about three years and an half then is Popery like to reign over the true Church

of

of Chriſt, and to ſpread it ſelf as far as ever it did before. This ſeems to be plainly ſhewed, *Rev.* 13. 5—9; *And there was given unto him a mouth ſpeaking great things, and blaſphemies, and power was given unto him to make war forty and two months.* — *And it was given unto him to make war with Saints, and to overcome them; and power was given him over all Kindreds, and Tongues, and Nations. And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of Life of the Lamb ſlain from the foundation of the world. If any man have an ear, let him hear.* This is certainly meant of the Papacy and *Romiſh* Church: And here we ſee that this *Romiſh* Beaſt, *viz.* the Popedom is like to overcome the Saints, and to have Power over all Nations, that is, all Chriſtian Nations where it had power before. This *Romiſh* Beaſt had his deadly wound given him in the Reformation when ſo many Provinces and Kingdoms fell off from Popery and the Romiſh Church, and it was in a fair way to have been totally deſtroyed. But now this Wound is like to be healed up again for a time, and all theſe Provinces and Kingdoms are like to be brought again under the Power and juriſdiction of *Rome*, and all are like to worſhip this Popiſh Beaſt, but the true Servants of Almighty God, who are reſolved to dye rather than to defile themſelves with the Popiſh Religion, and to fall down and worſhip this Beaſt and his Image.

3. *And I will give power unto my two witneſſes, and they ſhall propheſie a thouſand two hundred and threeſcore days clothed in ſackcloth.*

As if our Lord had ſaid; But that I may ſhew my Paſtoral Care over my Church, and not be wanting to it at ſuch an extraordinary Time as this is, I will order my two Witneſſes (two eminent parts of my Church and ſome of my faithful Servants) and they ſhall propheſie 1260 days, that is, about three years and an half in a mournful manner, before theſe Popiſh Gentiles ſhall have power to tread down my Church, and the Romiſh Beaſt ſhall prevail over it; That all my Servants may have timely notice of it, and ſuch as will hearken to my Sacred Oracles, and the Voice of my Providence may be advertiſed of it, and may have time to Arm and prepare themſelves againſt it, and may not be ſurprized there-

in to their prejudice; And that I may declare to all the world how deſirous I am that all men ſhould come to Repentance and be ſaved, and that now I wait with long Patience three years and an half after I have ſent forth my Heralds in mournful habit to proclaim my coming in judgment, that hereby the formal and hypocritical Worldlings and all Sinners might be brought to a true and ſincere Repentance and Reformation of their Lives according to my Divine Precepts, and ſo find Mercy at this time. But if this Gracious method of mine will not prevail with them, and no Overtures of kindneſs will work upon them; I will take away the Mask and Vizard of their Hypocriſie, I will ſuffer the Popiſh Gentiles and the Beaſt of *Rome* once more to bear Rule over my Church, and then it will be manifeſt to all the world whether they will own me for their Lord and Maſter, or whether they will reject me, and adore this Beaſt of *Rome* flat contrary to my ſacred Laws, and that Abhorrence and Deteſtation that I have declared againſt this *Romiſh* Beaſt and the Popiſh Religion in theſe ſacred Oracles. And if they will preſume to do this, let them know that my ſecond Dreadful Woe is at hand, and at their Eternal Peril let them look for the Direful Effects of it.

This doth not all indeed ariſe from this ſingle Verſe, but it may be fairly drawn from this Verſe and the reſt of the Chapter. Theſe Witneſſes ſeem to be two eminent parts of the Proteſtant Church, and the faithful Servants of God. And I am perſuaded that the eminent men of the Non jurors of this Kingdom do bear a conſiderable part herein, being now ſuſpended purely for a Point of Conſcience, and in a mournful condition. And perhaps ſomething of a like nature may be now acted in other Proteſtant Countries. And theſe two Witneſſes are to propheſie 1260 days, that is, about three years and an half before that Popery ſhall prevail and have power over the true Chriſtian Church. And altho it be now above three years and an half ſince theſe men were ſuſpended, yet this doth not prove that they can be no part of theſe Witneſſes. For tho they began then to be in a mourning condition, yet the more ſolemn time of their Propheſying did not begin till afterwards; and this may be looked upon as a Præludium to their more ſolemn Propheſying. But I would not have any one to think that there will be three years and an half yet before Popery ſhall come in: For it may come in within a twelve-

month

month for ought I know. I am fully perſuaded that theſe 1260 days are now a running, but I cannot define the exact beginning of them, and therefore not the end, and am ignorant of God's ſecret working in the Propheſying of theſe Witneſſes. The exact time belongs to God, and I know it not.

4. *Theſe are the two Olive-trees, and the two candleſticks ſtanding before the God of the earth.*

This may have ſome reſpect to the Prophet *Zechariah*'s Viſion, and the anſwer that the Angel gave him to his queſtion about it. *Zec.* 4 11, 14. *Then anſwered I* (ſaith the Prophet) *and ſaid unto him* (that is to the Angel) *What are theſe two Olive-trees upon the right ſide of the Candleſtick, and upon the left ſide thereof?* —— *Then ſaid he, Theſe are the two Anointed Ones that ſtand by the Lord of the whole earth.* And this is underſtood to be meant of *Zerubbabel* and *Joſhua* thoſe two eminent Servants of God, and is a high commendation of them. And ſo is this to be lookt upon as a high Encomium and commendation of theſe Witneſſes, and ſhews our bleſſed Saviour's high approbation of them. And this may be farther confirmed by what is ſaid of the undefiled Ones in the Church of *Sardis*, and is an argument to ſhew that theſe places contemporize and belong to the ſame time. *Rev.* 3. 4. *Thou haſt a few Names* (that is Perſons) *even in* Sardis (ſaith our Lord by his Angel) *which have not defiled their garments; and they ſhall walk with me in white; for they are worthy.* Tho the Generality of the Biſhops and Paſtors in the *Sardian* Church be very tardy and faulty, yet we ſee that there are a few in this Church that are approved of and highly commended: And theſe I take to be the Witneſſes here. And by theſe high Characters that our Lord hath given of theſe Witneſſes, he hath ſhewed that theſe are the great Lights of his Church, and hereby hath admoniſhed all men to have a due regard to them, and to hearken to their voice, and to be ready to be guided and directed by them. And as I take the eminent men of the Non-jurors to be a part of theſe Witneſſes, ſo would I have all men to have a due regard to them, and now to hearken to their pious Inſtructions and admonitions, that they may ſave their Souls and Lives too if it may be. But if any Non-jurors do ſhew themſelves to be

ſinful and wicked men in other reſpects, or to be favourers of Popery, they are not to be looked upon as any part of theſe Witneſſes. For theſe are the true and diſtinguiſhing Characters whereby all men are to know theſe Witneſſes at this time; to wit, Their ſad and mournful condition, *Their Propheſying in ſackcloth*, as it is in this xi. Chapter; and *their undefiled Garments*, as it is, *Rev.* 3. 4.

5. *And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their Enemies: and if any man will hurt them, he muſt in this manner be killed.*

This may have ſome reſpect to *Moſes* and *Aaron*, whom God did in an extraordinary manner protect, when he ſent them to *Pharaoh* King of *Egypt* to redeem his People out of their *Egyptian* Bondage, as we may ſee *Exod.* 7. and thence forward: And afterwards in the Wilderneſs did God in a miraculous manner deſtroy thoſe that roſe up againſt them, cauſing the earth to open and ſwallow up one part of them; and ſending down fire from Heaven to conſume another part of them, as we may ſee *Num.* 16. And this may alſo have ſome reſpect to God's two great Prophets *Elijah* and *Eliſha*, for the protection of the former of which, God twice ſent down fire from Heaven to conſume the two Captains and their men that were ſent to apprehend him; 2 *Kings* 1. And for the protection of the other, God vouchſafed an heavenly Hoſt of Horſes and Chariots of fire; 2 *Kings* 6. 17. And by this fire proceeding out of their mouth here, we are to underſtand (as I conceive) that God will in an extraordinary manner protect and defend theſe Witneſſes during the time of their Propheſying; and will execute ſome ſignal puniſhments upon their Enemies rather than ſuffer them to hinder his Witneſſes in the execution of their offices, which they do in obedience to his bleſſed Will. And it may ſeem the more requiſite that he ſhould vouchſafe them this extraordinary Safe Conduct for their protection, as he did to *Moſes* and *Aaron*, and to *Elijah* and *Eliſha*, ſeeing the World heretofore hath been too ready to ſtone his Prophets; and ſeeing theſe Witneſſes are ſent out as his ſpecial Heralds, and have ſuch a weighty Charge upon their hands to

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Proclaim his coming in judgment, and to give warning that this ſecond Dreadful Woe is now at hand, and coming upon all ſuch as will by no means be Reclaimed and brought to Repentance.

6. Theſe have power to ſhut heaven, that it rain not in the days of their Prophecy: and have power over waters to turn them to blood; and to ſmite the earth with all Plagues as often as they will.

This ſeems to be ſpoken in alluſion to the Miracles that God wrought by *Moſes* and *Elijah*. *Elias* (ſaith St. *James*, 5. 17.) *was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain; and it rained not on the earth by the ſpace of three years and ſix months.* And this was in *Ahab*'s time, as we may ſee 1 *Kings* 17. and 18. Chapters. And *Moſes* at God's command bid *Aaron* to ſtretch his rod over the waters, and they were turned into blood, *Exod.* 7. 19. And many other Miracles did God by their hand in the land of *Egypt*, as we may ſee in the Book of *Exodus*. And with reſpect to theſe do theſe words here ſeem to be ſpoken. And by theſe Witneſſes having power to ſhut Heaven, *&c.* we are to underſtand (I conceive) That Almighty God will in an extraordinary manner order and Over-rule the Affairs of the world during the time of their Prophecy; and will do little leſs than work Miracles upon their account while they are executing their Offices and fulfilling his Will; that they may not be interrupted in the doing of it, and others may have the greater opportunity to mind them; and that with an high Hand, and an outſtretched Arm he will keep out Popery till they have done their great Work and the 1260 days of their Prophecy are fulfilled: For if God had not with a high Hand kept out Popery, it had been here before this time.

7. And when they ſhall have finiſhed their Teſtimony, the Beaſt that aſcendeth out of the bottomleſs Pit, ſhall make War againſt them, and ſhall overcome them, and kill them.

When

When theſe Witneſſes ſhall have finiſhed their Teſtimony, and fully executed their Office in Proclaiming the coming in of Popery and the Dreadful Woe that is at hand, and have given other ſeaſonable Inſtructions and Admonitions for ſuch a great juncture of time as this is; And when the 1260 days, or three years and about an half, that are allowed them for this work, are ended; Then the Beaſt that aſcendeth out of the bottomleſs Pit, (that is, the Papacy the Pope and his Agents) ſhall aſſault them; and thoſe of the *Romiſh* Religion ſhall prevail over them, and will quite put them to ſilence, and deprive them of all the Rights and Priviledges of living men, and paſs the Sentence of Excommunication and Death upon them perhaps, as ſeems probable; and will then put a ſtop to all outward appearance of the Proteſtant Church. This ſeems to be the meaning of Killing them, here. And here in theſe ſacred Oracles we may ſee what a ſinful Religion Popery is, and what a ſinful Church the *Romiſh* Church is; to wit, That it is Diabolical and Helliſh enough, that it comes from the Infernal Pit of Darkneſs, and that it is promoted and carried on by the Devil and his Agents, and is a grand Enemy of Chriſt's Church, and the Killer of his faithful Servants. Here we may ſee with what black Characters and Marks our Saviour hath Stigmatized and branded the Papacy and Church of *Rome*. And let no good Proteſtant then ever any more preſume to ſay, that there is any hope of Salvation for ſuch as are of the *Romiſh* Church and continue therein, and ſo help to deceive the Papiſts, and ſuch as turn to the *Romiſh* Church. And *Rev.* 13. 5, 6. *And there was given un to him a mouth ſpeaking great things and Blaſphemies; and power was given unto him to make war forty and two months. And he opened his mouth in Blaſphemy againſt God, to blaſpheme his Name, and his Tabernacle, and them that dwell in Heaven.* Here we may ſee that the Popedom and *Romiſh* Church is flatly charged with Blaſphemy againſt Almighty God himſelf; thas the Religion and Practice of the Papiſts is no better in God's account than down-right Blaſphemy againſt him. And how then can any man be ſaved by joining with thoſe that Almighty God hath declared to be Notorious Blaſphemers of him, and grand Rebels againſt him? For it is clear that the Popes of *Rome* and the Popedom are meant by this Beaſt, as I have ſhewed before by the deadly Wound that was given him in the Reformation, and the healing of it up again now when Popery is to be extended

extended as far as it was before, and the Pope and his Miniſters are like to Lord it over all the Proteſtant Church again. And as for the Beaſt with two Horns, *Rev.* 13.11 ——, It is clear that he is a Creature ſubſervient to the Popes and Popedom, and perhaps theſe late weſtern Emperors may be meant by him. Horns denote Principalities and Power; and theſe Emperors have been ſome times Kings of *France* or *Spain* and Emperors; and ſome times Princes or Dukes and Emperors. And the curſed Courts of Inquiſition, their mercileſs Racking and Tormenting of poor Souls that are unwilling to join in their Idolatrous and ſinful worſhip, and their threatning of men with Fire and Sword, and the moſt terrible Deaths that can be invented, may look like the doing of great Wonders and making of Fire to come down from Heaven on the earth in the ſight of men, *ver.* 13; when by theſe Terrors, in a manner like thunder from Heaven, they fright and drive men to fall down and worſhip this Beaſt of *Rome*, and own him as it were for a Deity. And again *Rev.* 14.9 ——; *And the third Angel followed them, ſaying with a loud voice; If any man worſhip the Beaſt and his Image, and receive his mark in his forehead or in his hand* (that is, ſhall own the Pope to be the Head of the Church, and join in the Popiſh Religion, and any ways publickly declare himſelf to be a Papiſt; which we are to underſtand by worſhipping the Beaſt and his Image, and receiving his mark —) *The ſame ſhall drink of the wine of the Wrath of God, which is poured out without mixture in the Cup of his Indignation, and he ſhall be Tormented with Fire and Brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb: And the ſmoak of their Torment aſcended up for ever and ever* —. And can any man now ſay that Papiſts may be ſaved that continue in the *Romiſh* Church, except he will flatly contradict theſe ſacred Oracles of Truth? For all men that will ſeriouſly mind this book of the Revelation may ſee that theſe things are ſpoken of the Church of *Rome* by the Angels interpretation *Rev.* 17.9 ——, and other places. And the more theſe ſacred Oracles come to Light, the more peccant and culpable will thoſe be that offend againſt them. And I conceive that men will be far greater Sinners now in turning to the Popiſh Religion, than they would have been heretofore; Becauſe the Light of theſe ſacred Oracles doth ſhine more clearly now, than it did in the days of our Forefathers, as to what reſpects Popery and the *Romiſh* Church.

8. *And*

8. *And their dead Bodies ſhall lye in the ſtreet of the great City, which Spiritually is called* Sodom *and* Egypt, *where alſo our Lord was crucified.*

That is, theſe Witneſſes and Servants of God ſhall remain like dead men (being caſt aſide like dead Carcaſſes) in the ſtreet, that is within the juriſdiction and within the reach of the Power of the great City of *Rome*, which in a Myſtical way by the Spirit of God is called *Sodom* and *Egypt*; and within whoſe juriſdiction and by whoſe Power our bleſſed Lord and Saviour was crucified. *Rome* is the great Metropolis of the *Popiſh* Church, and by it we are to underſtand the whole *Romiſh* Church, within which the dead bodies of theſe Witneſſes are to remain; that is, theſe Witneſſes themſelves in a dead and forlorn condition, being caſt aſide like dead men, and having no more to do with the Affairs of the Church or State than dead men. And *Rome* and the *Romiſh* Church for the great wickedneſs thereof is compared here to *Sodom*, which God deſtroyed in a prodigious manner with fire and brimſtone from Heaven, for the abominable ſin and wickedneſs therefore, as we may ſee *Gen.* 18. and 19. Chapters. And it is alſo compared here to *Egypt*, for the Tyranny and mercileſs Cruelty that the *Romiſh* Church exerciſeth towards the Servants of God and all good Chriſtians; as *Egypt* kept the People of God under hard Bondage, and in a mercileſs manner deſtroyed their Children, that they might not increaſe, *Exod.* 3 ——; and was prone enough to Idolatry, as the *Romiſh* Church alſo is. And within the juriſdiction, and by the Power and Authority of the City of *Rome* was our bleſſed Lord crucified. *Pompey* the *Roman* General had taken *Jeruſalem* and brought *Judea* into ſubjection to the *Romans* about ſixty years before our Saviour was born: And *Pontius Pilate* the *Roman* Governour, by the Power and Authority that he had from *Rome*, did paſs Sentence upon our bleſſed Saviour and cauſed him to be crucified and put to death.

9. *And*

9. And they of the People, and Kindreds, and Tongues, and Nations ſhall ſee their dead bodies three days and an half, and ſhall not ſuffer their dead bodies to be put in graves.

That is, the Papiſts the Popiſh Gentiles, and all other Sects, and People of ſeveral Nations, that ſhall then join with them, ſhall behold theſe Witneſſes and faithful Servants of God in this dead and forlorn condition, being made as the filth of the World (as the Apoſtle ſaith 1 *Cor.* 4. 13.) and eſteemed like dead carcaſſes, but ſtill continuing ſtedfaſt in the Faith of the bleſſed Jeſus; Theſe poor Wretches ſhall they behold and ſee before them three years and an half, while they have the Government; and ſhall carry themſelves as Unchriſtianly towards them, as it would be to ſee a dead man lye upon the ground, and not vouchſafe to bury him: But by an high Hand of Providence they ſhall be prevented from killing them in a natural and common Senſe, and taking away of their Lives. By, *their dead Bodies*, I underſtand theſe Men in this forlorn and dead condition, but ſtill to be living Men. And by, *not ſuffering their dead Bodies to be put in graves*, may be meant their Unchriſtian carriage and Inhumanity towards them, and that God with an high Hand would ſtill preſerve theſe Witneſſes that the Papiſts ſhall not really kill them, and ſend them clean out of the World. And by *three days and an half*, we are to underſtand three years and an half wherein Popery is to reign; this being an uſual thing to put days for years in the Prophecies in the Scriptures. And to the Prophet *Ezekiel* the Lord ſaid, *Ezekiel* 4. 6. *And thou ſhalt bear the Iniquity of the houſe of Judah forty days; I have appointed thee each day for a year.* Days were to ſignify years here in *Ezekiel*, and ſo oft in other places; and ſo in this place of the *Revelation* But to make three days and an half to ſignify 1260 years, is a ſtrange racking of the Sacred Text, as the Learned Dr. *More* hath done to make it comply with his own Sentiments, and being altogether ignorant, as it ſeems, of this great Woe that is now at hand. And he hath confounded the 1260 days of the Propheſying of the Witneſſes, with the 42 months wherein the

Gentiles are to tread down the holy City; whereas theſe 1260 days are firſt to be finiſhed and ended before the 42 months of the Gentiles begin. For the Beaſt is not to prevail over them, *ver.* 7. till they have finiſhed their Teſtimony; and therefore the Gentiles are not to tread down the holy City and pure Chriſtian Church till that time. And if the 1260 days ſhould ſignify ſo many years, as he would have them to do, and ſhould end at the Reformation, they muſt begin before the Reign of *Conſtantine* the Great. And if they begin after the time of *Conſtantine*, they muſt take in the time of the Reformation; ſo that there is no appearance of Truth in underſtanding them this way, and taking them for ſo many years: For if theſe be times of Sackcloth, all are Sackcloth ſince Chriſtianity began. There is no appearance of Truth in this Learned Man's expoſition of this Chapter; but it is indeed flat contrary to the Sacred Oracle in this place. I ſay this, becauſe I would willingly prevent Men from being deluded by the miſtaken Interpretation of this Learned Man in this weighty Matter to the great hazard of their Lives and Souls too.

10. *And they that dwell upon the earth ſhall rejoyce over them, and make merry, and ſhall ſend gifts one to another, becauſe theſe two Prophets tormented them that dwell on the earth.*

That is, the Papiſts and Romiſh Church ſhall then rejoyce over theſe Witneſſes and the Proteſtant Church, and be merry and heartily glad, and ſhew great expreſſions of their joy and gladneſs one to another, becauſe they have brought the Proteſtant Church under again, and intend to put an utter end to it: Becauſe theſe Witneſſes and the Eminent Servants of God in the Proteſtant Church were continually upbraiding them with the ſinfulneſs of their Religion and Practice, and warning all men to have a care of the Romiſh Religion, and drawing Papiſts from it, telling them that it was flat contrary to the Sacred Word of God, and that nothing could be expected from it but Eternal Death and Deſtruction; and this was very tormenting and vexatious to thoſe of the Romiſh Party to hear of the

the Sinfulneſs and Danger of their Religion, which they were unwilling to leave, becauſe of the ſinful and worldly Profits and Pleaſures and Honors that they received by it. To hear this profitable *Diana* of theirs cried down, and to ſee men, diſſwaded from the worſhipping of her, this moves their blood and puts them into a tumult; *Act* 19. 28.

11. *And after three days and an half the Spirit of life from God entred into them; and they ſtood upon their feet, and great fear fell upon them which ſaw them.*

That is, after Popery ſhall have Reigned three years and an half, and after theſe Proteſtant Witneſſes and Servants of God ſhall have remained in this dead and forlorn condition three years and an half, Then by the Omnipotent Power of God they ſhall be raiſed up again from this dead and miſerable condition into a lively and happy one. *Not by might, nor by* any *Power* of their own, *but by my Spirit, ſaith the Lord of Hoſts*; Zec. 4. 6. And then ſhall all men be ſtruck with exceeding great fear at this wonderful Work of God, and muſt then expect the dreadful Effects of this ſecond Woe, as the following verſes ſhew.

12. *And they heard a great Voice from Heaven, ſaying unto them, Come up hither. And they aſcended up to Heaven in a Cloud, and their Enemies beheld them.*

That is, By an extraordinary Hand of Providence, like a commanding Voice from Heaven, there was a way made for their great exaltation; and accordingly they were exalted to great Honor and Power and Authority in the Church of Chriſt in a remarkable manner; which I underſtand by their aſcending up to Heaven in a Cloud. And their Enemies of the Church of *Rome* ſaw this, and wondred at it, that theſe Proteſtants, which they thought they had in their Power and were wholly

 ſubdued,

ſubdued, ſhould be ſo ſtrangely reſcued from them, and exalted again, and ſet out of their reach and power. And this is to come to paſs after Popery hath prevailed three years and an half over the Proteſtant Church.

13. *And the ſame hour was there a great Earthquake, and the tenth part of the City fell, and in the Earthquake were ſlain of men* (or Names of Men, that is Perſons of Men) *ſeven thouſand: And the Remnant were affrighted, and gave Glory to the God of Heaven.*

That is, At the ſame time that the Proteſtant Witneſſes ſhall be raiſed up again in ſuch a wonderful manner, there will be a great Earthquake; that is, an exceeding great Commotion and Tumult of War in the Proteſtant parts of the World, and great Alarming and Fighting: And then the Third Part of the Romiſh Church, as I conceive, ſhall be deſtroyed and fall off from the Popedom, part being killed in this great Earthquake and Tumult of War, and part turning Proteſtants: And then will there be an exceeding great Slaughter of Men; for *ſeven thouſand* ſeems here to be put, not barely for ſeven thouſand, but for an exceeding great number of Men that ſhall be then ſlain. This we may conclude, becauſe this is one of the three grand Woes of this Book; and we ſee that a far greater number than ſeven thouſand have often been ſlain, and yet accounted no Woe by theſe Sacred Oracles. And the reſt of the Papiſts, being ſtruck with fear and aſtoniſhment at this wonderful and heavy Judgment of God upon them, will acknowledge in their Hearts and Conſciences that this is in truth the Handy-work of Almighty God; and many (as may be hoped) will upon this turn Proteſtants, and ſo give Glory to the God of Heaven both with their Heart and Mouth and in the whole courſe of their Lives.

By *the Tenth Part of the City* here, I conceive may be meant a Tenth Part of the old *Roman* Empire and about a third Part of the Popiſh Empire as it will then be when the Proteſtant Kingdoms are united to it again. This ſeems probable to me, becauſe

St.

St. *John* ſaith *ver.* 15, *There were great Voices in Heaven, ſaying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Chriſt*—. And hereby, I conceive, we are to underſtand a conſiderable part of them, and more than a Tenth Part of the Popiſh Empire. And three of the ten Horns, in *Dan.* 7. fell before the little Horn with Eyes and a Mouth; whereby I underſtand that the Popiſh Empire was to be extended over three tenth Parts of the old *Roman* Empire; and ſo a third Part of the Popiſh Empire will be a tenth Part of the old *Roman* Empire, which I ſuppoſe may be here meant.

It ſeems probable to me that there will be ſome Bloodſhed when Popery cometh into this Nation; and let the great City of *London* look to that: Let the worthy and pious Citizens thereof hearken to the *Watchman's Voice*, for he is willing to do all that lies in his power to ſave their Souls and Lives too at this great juncture of time. But Woe, Woe, Woe to poor *England* and the whole Kingdom thereof, and the other Proteſtant Kingdoms at the end of the three years an and half, when Popery ſhall be driven out: For then we ſee that this dreadful Woe is to be executed. Then let the Revolting Proteſtants and all the Papiſts of theſe Kingdoms expect that the heavy Wrath of Almighty God will come upon them, if they do not in due time take care to prevent it, by hearkening to Wiſdom's Voice, and taking a due care to reform their Lives according to her Divine Precepts.

14. *The ſecond Woe is paſt; and behold, the third Woe cometh quickly.*

When the three years and an half of Popery are paſt, and this heavy Judgment of God hath been executed upon the formal and ſinful Profeſſors of Chriſtianity, and an exceeding great multitude of them are ſlain, Then we are to know that the ſecond great Woe is paſt. *And behold the third Woe cometh quickly:* That is, in a ſhort ſpace of time, and in a far ſhorter ſpace of time than had been between the firſt Woe and this ſecond Woe. And this third and moſt dreadful Woe of all is like to come upon the Romiſh Church about an hundred and thirty years hence, and about the year of our Lord 1826. This is too great a Myſtery for me, and, as I conceive, for any man elſe

elſe to define the exact year when this dreadful Woe ſhall fall; and therefore I only ſay about the year 1826, and do not define that for the exact year when the Popedom ſhall go down. But yet I am perſwaded that it will ſtand but a very few years after that time. For by theſe Sacred Oracles we are aſſured that the number of the Beaſt is but 666. *Rev.* 13. 18. *Here is Wiſdom* (ſaith the Angel, or St. *John* from him.) *Let him that hath underſtanding count the number of the Beaſt: for it is the number of a Man; and his number is ſix hundred threeſcore and ſix.* By the Beaſt here, I underſtand the Beaſt with ſeven heads and ten horns; and by this Beaſt with ſeven heads and ten horns, I underſtand the Papacy and Church of *Rome*. For tho' this Beaſt be ſaid to have ſeven Heads both in reſpect of the ſeven hills upon which *Rome* ſtood and was built, and alſo in reſpect of the ſeven Supreme Governments of Kings, Conſuls, Dictators, Emperors, *&c.* by which that City and the *Roman* Polity have been governed, and which reſided there as their great Metropolis; yet it is plain to me, that by this Beaſt is for the moſt part, or altogether meant the Popedom and Romiſh Church ſince it became an Idolatrous and Perſecuting Church. And when the Popedom and Church of *Rome* hath ſtood 666 years from its firſt aſſuming the Nature and Diſpoſition of a Beaſt of Prey; when 666 years are compleated from the time that it firſt put the true and faithful Servants of God to death in a notorious and remarkable manner, then ſhall the Popedom and Romiſh Church be deſtroyed in a moſt dreadful manner, and then ſhall the third and laſt Woe be executed upon it. And theſe 666 years do begin, as I conceive, about the time of the *Waldenſes* and *Albigenſes*, and about the year of our Lord 1160. What was done before that time may be looked upon as done in the Minority of the Beaſt before he came to his full growth and not to be reckoned of; but about that time he became of a full Stature and Strength, and in a bloody and remarkable manner did deſtroy the Sheep and Church of Chriſt, and thouſands loſt their Lives and periſhed by him. And about that time, and about the year 1160 do theſe 666 years begin: And when they ſhall be ended, this third Woe cometh; which may be ſaid to come quickly, in reſpect of this far longer diſtance of time that hath been between the firſt Woe and this ſecond Woe.

15. *And*

15. *And the ſeventh Angel ſounded, and there were great Voices in Heaven, ſaying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.*

The ſeventh and laſt of theſe Trumpet-Angels here ſoundeth to Uſher in the ſeventh and laſt Scene of Affairs of the Church, as they are divided under theſe ſeven Trumpet-Angels. For after the time of this ſeventh Trumpet-Angel is expired, an End is to be put to this World, and there is to be time no more, as the Angel ſware, *Rev.* 10. 5 — : *And the Angel — lifted up his hand to heaven, and ſware by him that liveth for ever and ever —, That there ſhould be time no longer: But in the days of the voice of the ſeventh Angel, when he ſhould ſound, even the Myſtery of God ſhould be finiſhed, as he hath declared to his Servants the Prophets.* In the end of the days of the voice of the ſeventh Angel the Myſtery of God is to be finiſhed, and this World then is like to be at an End. In this Sacred and Myſterious Book of the *Revelation* there ſeem to me to be three Septenaries or diſtinct Sets and Orders of Prophecies. The firſt is of ſeven Churches; the ſecond of ſeven Seals; and the third of ſeven Angels ſounding with their Trumpets. And in the times of the three laſt of theſe Trumpet-Angels were to be three grand Woes, as the Angel declared, *Rev.* 8. 13. *And I beheld* (ſaith St. *John*) *and heard an Angel flying thorow the midſt of Heaven, and ſaying with a loud voice, Woe, Woe, Woe to the Inhabitants of the earth, by reaſon of the other voices of the Trumpet of the three Angels which are yet to ſound.* The firſt of theſe Woe's was in the time of the fifth Trumpet-Angel, and is now long ſince paſt; the ſecond, which is to be in the time of the ſixth Trumpet-Angel, is now at hand; and the third is to fall under the time of the ſeventh and laſt Trumpet-Angel, and will be fulfilled hereafter, as I ſaid before. And the time of the ſeventh Trumpet-Angel doth begin preſently after this ſecond dreadful Woe ſhall be executed. And upon his ſounding there were great voices and acclamations in Heaven (as it was repreſented to St. *John* in this Viſion) declaring that the Kingdoms of this World, that is, a conſi-

derable

derable part of them, were become the Kingdoms of our Lord, and of his Chriſt; and hereby ſhewing that they will then be ſo indeed, and will then become Proteſtant Kingdoms, and ſincere Profeſſors of the pure Word of God, and live and act according to the bleſſed Precepts and Commands of the Goſpel of Chriſt: And then he ſhall Reign over them to the World's end, and be owned by them for their Lord and Maſter, and his Sacred Laws ſhall then ſtand valid and in force with them; and neither the Pope of *Rome*, nor any other ſuch cruel and ſinful Lord ſhall any more in ſuch a manner Tyrannize and Domineer over them and Perſecute them, and drive them to Idolatry or any other notorious violation of the Sacred Word of God.

16. *And the four and twenty Elders which ſat before God on their ſeats, fell upon their faces, and worſhipped God.*

Upon this wonderful Work that Almighty God had wrought here upon earth for his Church and faithful Servants, the Elders of the Court of Heaven were repreſented to St. *John* as falling upon their Faces before God, and worſhipping of him in this profound manner; and hereby ſhewing that the Church then ought and will magnify him in an exceeding high manner. For theſe Elders ſeem to allude to the Jewiſh *Sanhedrim* and great Council, and are the Repreſentatives of the Chriſtian Church, as we may ſee, *Rev.* 5. 9, 10. where they ſay of the Lamb: *For thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every Kindred, and Tongue, and People, and Nation: And haſt made us unto our God Kings and Prieſts, and we ſhall Reign on the Earth.* By declaring that they were redeemed by the blood of the Lamb, and that they ſhould Reign on the Earth, they ſhew that they are the Repreſentatives of the Chriſtian Church.

17. *Saying,*

17. *Saying, We give thee thanks, O Lord God Almighty, which art, and waſt, and art to come; becauſe thou haſt taken to thee thy great Power, and haſt Reigned.*

And here is their Song of Thankſgiving and aſcribing of Glory to Almighty God, who was from all Eternity and endureth to all Eternity, upon the account of what he had done for his Church and Servants; becauſe in the Day of Anguiſh and Diſtreſs he had in ſuch a wonderful manner ſtretched out his Omnipotent Arm, and reſcued them from the very Jaws of Death and Pit of Deſtruction, and given ſuch a Proof of his irreſiſtible Power.

18. *And the Nations were angry, and thy Wrath is come, and the time of the dead that they ſhould be judged, and that thou ſhouldeſt give reward unto thy Servants the Prophets, and to the Saints, and them that fear thy Name, ſmall and great, and ſhouldeſt deſtroy them which deſtroy the earth.*

This is a Narration of the Elders ſhewing their high Approbation of what God had righteouſly done, Declaring that the Popiſh Nations were angry and enraged againſt the Proteſtant Church and true Servants of God, reſolving to put an end to the Proteſtant and pure Church of Chriſt; And that the Wrath of God then came upon them, and prevented them from doing of it, and defeated this bloody deſign of theirs; And that it was time then that theſe Dead Men, that were dead in treſpaſſes and wickedneſs, and paſt all hopes of being Reclaimed and brought to Repentance, ſhould be judged and ſentenced to Deſtruction according to their great Sin and Wickedneſs; And that it was time then that God ſhould think upon all his faithful Servants and all ſuch as fear his Name of what Rank or Degree ſoever they be, and reward them according to their Piety

and the faithful ſervice that they have done for him; And that he ſhould deſtroy and Sentence to Corruption thoſe of the *Romiſh* Church, that deſtroy the Earth, and corrupt all the Morals of Mankind: For this is here related as paſt.

19. *And the Temple of God was opened in Heaven, and there was ſeen in his Temple the Ark of his teſtament, and there were lightnings, and Voices, and thundrings, and an Earthquake, and great hail.*

And The Temple of God (ſaith St. *John*) *was opened in Heaven*: And hereby ſeems to be meant, that the Proteſtant and pure Worſhip and Service of Almighty God ſhall then be publickly ſet up again, and celebrated in publick Churches to the Praiſe and Honour of his great and glorious Name; and that all men ſhall then have free acceſs to his ſacred and pure Worſhip again, and to all the Myſteries of the Chriſtian Religion, which ſeem to be meant by the Ark of his Teſtament being ſeen therein, to wit, That all men ſhall then be admitted again to draw nigh to God in his Church and Temple and ſacred Worſhip, and admitted to his Table again in the holy Communion: And the lightnings and Voices, *&c.* ſeem to ſhew the great acclamations and ſhoutings of joy that there ſhall be then, and the Pſalms of praiſe and thankſgiving that ſhall then be heartily ſung to Almighty God, and the great alterations that ſhall then be made for the better ordering of Affairs both in Church and State. The third and grand Woe of all is to be executed in the time of this ſeventh Trumpet-Angel, about the year 1826 as I have ſaid; but the Angel having declared ver. 14, That *the third Woe cometh quickly*, the farther treating of this Woe ſeems to be put off till ſome Chapters after, upon which I ſhall briefly touch by and by.

I have here endeavoured to make this ſacred and infallible Oracle as clear as I well can, that the Light thereof may now ſhine forth, and that it may Proclaim aloud to the world this ſecond dreadful Woe that is now at hand; That men may now at the laſt be admoniſhed and prevailed with to repent and amend their lives, ſeeing the heavy Wrath of God now hangeth over our heads, and this Woe is now ready to be executed upon us;

That

That they may now be awaked out of their carnal ſecurity, and take ſome effectual means for their own ſafety, ſeeing the Danger is ſo great and at hand, and there is but one ſtep between them and the Pit of Deſtruction. And let all the Biſhops and Paſtors of the Proteſtant Church now read over with hearty attention the Epiſtle to the Church in *Sardis*, and look upon it as directed to themſelves. There they may ſee that they are too tardy and too negligent of Chriſt's Flock, even according to the Divine and Infallible Cenſure of our bleſſed Lord himſelf; *Rev.* 3. 2. *Be watchful, and ſtrengthen the things which remain, that are ready to dye: For I have not found thy works perfect before God.* Be watchful and double your diligence, and look after and ſtrengthen that little Flock of Chriſt, that remaineth, and is ready to dye and periſh; For your works, you ſee, are not found perfect before God. Let all the Biſhops and Paſtors of the Proteſtant Church now take care to cheriſh and ſtrengthen their Flocks, and eſpecially to fortifie and ſtrengthen them againſt Popery, that they may not be devoured by that Beaſt that aſcendeth out of the bottomleſs Pit. I here give publick Warning to all the Biſhops and Paſtors of the Proteſtant Church that our bleſſed Lord is coming and at hand; and therefore let them take care, That their *loins be girded about, and* their *Lights burning*, and they themſelves *like unto men that wait for their Lord* —. *Bleſſed are thoſe ſervants, whom the Lord, when he cometh, ſhall find watching* —. Luke 12. 35 —. And ver. 43 — *Bleſſed is that ſervant, whom his Lord, when he cometh, ſhall find ſo doing. Of a truth, I ſay unto you, that he will make him Ruler over all that he hath.* But if any man will not take warning, but put his confidence in an Arm of fleſh, and truſt to Carnal ſecurity; If any will not prepare for ſuch a Coming of our bleſſed Lord, as I here warn him of, but will put the Evil Day far off and out of his thoughts, and ſing Requiems to his Soul, and purſue his pleaſures and delights; Let that man know that theſe very words of our bleſſed Lord ſhall be verified upon him; *Rev.* 3. 3. *If therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what hour I will come upon thee.* And how our Lord will then treat ſuch a man he hath plainly told us, *Luke* 12. 45, 46. *But and if that ſervant ſay in his heart, my Lord delayeth his coming, and ſhall begin to beat the men ſervants and maidens, and to eat and drink, and to be drunken: The Lord of that ſervant*

will come in a day when he looketh not for him, and at an hour when he is not ware, and will cut him in ſunder, and will appoint him his Portion with the unbelievers. And let all the Proteſtant Biſhops and Paſtors and all men elſe take care that this be not their Condition and Doom at this time.

Now is the time that the Angel is to be ſent forth with the Seal of the living God, to Seal the Servants of God in their foreheads and to mark them out for Protection and Deliverance, that the deſtroying Angels may not hurt them, *Rev.* 7. 2—. And let all the Paſtors of the Proteſtant Church take diligent care that they may be fit and well qualified for ſuch an Angelical and Divine Mark of Mercy and Protection; And let them uſe their utmoſt endeavours that others may be ſo too, and may be Regiſtred in the Book of Life both for Salvation at this time, and alſo in the world to come. Now is the time that the gloriouſly adorned Woman, the pure Church of Chriſt, is like to undergo her hard and ſore Travel, when the great red Dragon will wait and ſtand by her ready to devour her hopeful Off-ſpring as ſoon as it is born, *Rev.* 12. 1 —. And let all the faithful Paſtors and Members of Chriſt's Church now implore the Divine Aſſiſtance of Almighty God, That now, ſeeing the Child is come to the Birth, there may be ſtrength to bring forth, (2 *Kings* 19. 3.) and that the Fruit of her Womb, this Royal and hopeful Iſſue may be delivered from the bloody Talons and mercileſs Paws of this red and fiery Dragon, and may be caught up to the Throne of God, and there preſerved, that in due time he may Rule all Nations with his ſtrong and iron Rod. Now is the time That that Grand and Set Battel is to be fought between *Michael* and the Dragon, *Rev.* 12. 7——. For now will *Michael* the Archangel and all the Hoſt of bleſſed Angels that are under him, exert and put forth their utmoſt ſtrength and power, and uſe their utmoſt vigilancy and Induſtry for the ſupporting and upholding of the pure Church of Chriſt, and to keep the Servants of God from Revolting and Backſliding and falling to Popery, and being driven by the Terror of men to fall down and worſhip the Beaſt that aſcendeth out of the bottomleſs Pit. And now will the Dragon alſo ſet his ſhoulder to the work, and he and his black Regiments will labour with Might and Main to extinguiſh and utterly to put an End to the pure Chriſtian Church, and to drive all the faithful Servants of God to deſert

and forſake him, and to turn to the Popiſh Religion, and to join with the Beaſt of *Rome*, which God hath declared to be a grand Rebel againſt him and his Kingdom. And now therefore it is the Duty of every good Proteſtant, and eſpecially of the Biſhops and Paſtors of the Proteſtant Church to be at their moſt ardent Prayers to Almighty God, and to implore his Help, that he would have Mercy upon his Church and preſerve it from being deſtroyed by the reſtleſs Enemies thereof. Now is it their duty to lift up their inceſſant Cryes to the bleſſed Jeſus, that he would make good that Promiſe to his Church (*Matth.* 16. 18.) That *the Gates of Hell* ſhould *not prevail againſt it:* That he would now hold up his Auſpicious Hand while this Battel is fought, as once *Moſes* did upon a like occaſion, (*Exod.* 17. 11.) and that he would ſtretch out his Almighty Arm for the ſupport of his Church and Servants, and Succour us frail Creatures in the Day of Tryal, and Grant Succeſs and Victory to *Michael* and his Angels, who is repreſented as General of the Chriſtian Forces. Now let all the valiant Souldiers of Chriſt *put on the whole Armour of God that* they *may be able to ſtand againſt all the Wiles of the Devil*, Eph. 6. 11 —; *For we* are now to *wreſtle, not with fleſh and blood*, againſt the bodily ſtrength of a ſingle man, as wreſtlers do; *But againſt Principalities, againſt Powers, againſt the Rulers of the darkneſs*, or the dark and ſinful Rulers, *of this world*; *againſt ſpiritual wickedneſs in high places. Wherefore* let us *take unto* our ſelves *the whole Armour of God, that* we *may be able to withſtand in the evil Day, and having done all* that is in our power that we may *ſtand.* Let all the faithful Servants of Chriſt now give all that little help and aſſiſtance that they can in ſo righteous and ſacred a Cauſe as this is, when the Church and Spouſe of Chriſt lyeth at the Stake, and wherein the bleſſed Jeſus and Saviour of the World requireth their ſervice: And then if they fight valiantly in this ſacred and Renowned Cauſe, and perſevere to the end; then let them expect his *Euge, Well done thou good and faithful Servant* ——, *Enter thou into the joy of thy Lord*; Matth. 25. 21. And ſaith our Lord to the Church in *Sardis*, to the Paſtors and Members thereof, even to the preſent Chriſtian Church (as I underſtand it, and as Dr. *More* alſo hath interpreted it) *Rev.* 3. 5. *He that overcometh, the ſame ſhall be clothed in white raiment, and I will not blot out his name out of the Book of Life, but I will confeſs his name before my Father, and be-*

fore

fore his Angels. Thoſe that overcome in this Grand Battel againſt the Dragon, in this ſplendid manner like Victors and Conquerors are they to be clothed; their Names are like to ſtand Regiſtred in the Book of Life, as thoſe that are like to enjoy eternal Bliſs and Happineſs; And to their unſpeakable joy and endleſs glory they will be had in honor before Almighty God and his Angels. *But if any man draw back,* his *Soul* will *have no pleaſure in him, Heb.* 10. 38. And our Lord hath told us, *Matth.* 10. 33; That whoſoever ſhall deny him before men; him alſo he will deny before his Father which is in heaven. And now let all the Biſhops and Paſtors of the Proteſtant Church remember that bitter Curſe which the Angel pronounced againſt the Inhabitants of *Meroz, Jud.* 5. 23. *Curſe ye* Meroz *(ſaid the Angel of the Lord) Curſe ye bitterly the Inhabitants thereof; becauſe they came not to the help of the Lord, to the help of the Lord againſt the Mighty:* And let them take care, that there may be no cauſe for the Archangel *Michael* now to pronounce ſuch another bitter Curſe againſt them for their backſliding at this Day, when this great Battel of the Lord upon the account of his Church is to be fought. And here we are taught how we muſt prevail and overcome; *Rev.* 12. 11. *And they overcame him by the blood of the Lamb, and by the word of their Teſtimony, and they loved not their Lives unto the death.* Theſe are the means by which we are to overcome at this time, and not by carnal Weapons, *viz*; By procuring an intereſt in the Blood of the bleſſed Jeſus; and by a meek and patient ſuffering for his ſake, and a firm reſolution rather to dye than to depart from the Teſtimony and Faith of Chriſt, and violate and break his ſacred Commandments, freely offering up our Lives to him, if he ſhould call us to the Croſs to ſuffer Martyrdom for his ſake. And for our great Comfort and Encouragement herein, ſaith the Apoſtle, 2 *Tim.* 2. 12. *If we ſuffer, we ſhall alſo reign with him.* And ſaith St. *John Rev.* 14. 13. *And I heard a voice from heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord from hence forth, yea ſaith the Spirit, that they may reſt from their labors, and their works do follow them.* And again ſaith he, *Rev.* 20. 4— *And I ſaw the ſouls of them that were beheaded for the witneſs of Jeſus, and for the Word of God, and which had not worſhipped the Beaſt, neither his Image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned*

with

with Chriſt a thouſand years.— This is the firſt Reſurrection. Bleſſed and holy is he that hath part in the firſt Reſurrection; on ſuch the ſecond death hath no power, but they ſhall be Prieſts of God, and of Chriſt, and ſhall reign with him a thouſand years: See Dr. More upon this place. And for our great ſtay and ſure ſupport in ſuch a fiery Tryal, ſaith our bleſſed Lord, *Matth.* 28. 20. *And lo, I am with you alway, even unto the end of the world; Amen.* Which words I hope I may thus paraphraſe with reſpect to this great juncture of time. My inceſſant Care and watchful Providence ſhall always attend you my Servants, and I will never be wanting to you, but will be ready to aſſiſt you always with my Counſel and Help, if ye will hearken to me, and carefully obſerve the motions of my Hand: And even now in this dark Day and fiery Tryal that is coming upon you, mine eyes ſhall be continually upon you, and my hand ſtretched out to uphold and ſtrengthen you, and Death with its gaſtly looks and dreadful face ſhall not then too ſorely affright and terrifie you when ye dye Martyrs in my Cauſe: And know that it is I the Saviour of the world that am the ſure and faithful Watchman, and that I do now advertiſe and give you warning of the dark Days that are coming upon you, and the heavy Woe that is to follow them, that ye may know theſe things beforehand, and may not be ſurprized at them when they come, to your aſtoniſhment and prejudice: For it was I that awoke my Watchmen, and ſet them to give warning of the Evil approaching, otherwiſe they had been taken in a drowſie and ſleepy Condition: I am faithful in what I promiſe, and according to my Word, Lo I am with you now, and at all times even unto the end of the World. *Amen.*

The ſecond Woe, which is now at hand, and like to fall, as I conceive, upon the Proteſtant Kingdoms chiefly, is like to be very dreadful: But yet the third Woe, which is like to fall upon the Popiſh Kingdoms and within the juriſdiction of *Rome* about 130 years hence, is like to be far more dreadful; for ſo do theſe ſacred Oracles plainly ſeem to declare. Then is the terrible Viſion of the ſixth Seal (as I conceive) to be conſummated and completed; *Rev.* 6. 12—17. *And I beheld* (ſaith St. *John*) *when he had opened the ſixth Seal, and lo, there was a great Earthquake, and the ſun became black as ſackcloth of hair, and the moon became as blood, and the ſtars of heaven fell unto the earth, even as a figtree caſteth*

caſteth her untimely figs when ſhe is ſhaken of a mighty wind; *And the heaven departed as a ſcroll when it is rolled together, and every mountain and Iſland were moved out of their places*; *And the Kings of the earth, and the great Men, and the rich men, and the chief Captains, and the mighty men, and every bondman, and every freeman hid themſelves in the dens, and in the rocks of the mountains*; *and ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the throne, and from the Wrath of the Lamb: For the great Day of his Wrath is come, and who ſhall be able to ſtand?* This Seal may in part belong to this ſecond Woe, that is now approaching; but it will be conſummated and compleated, as I conceive, when the third and laſt of theſe three dreadful Woes cometh. And then Woe, Woe, Woe to *Rome* and the *Romiſh* Church; for then are all theſe dreadful things like to be fulfilled and compleated according to the ſenſe and meaning of them: And the Deſtruction of new and Myſtical *Babylon* is ſet out in as prodigious a manner, as the Deſtruction of old *Babylon* was, (*Iſaiah* 13.9 —) as if the Frame of the whole world ſhould then ſhake and tremble and be diſordered at that Day; and as if the Terror of it ſhould be like the Terror of the laſt Day, when the Heavens and the Earth ſhall be diſſolved; and as if men ſhould then be ſurrounded with Blackneſs and Darkneſs on every ſide; and ſhould then ſeek to hide themſelves in the dens and caves of the rocks, and call to the rocks and mountains to hide and ſhelter them from the fiery Wrath and mercileſs Cruelty of that Day, that ſhould have no Light nor Comfort at all in it. Then will be the time that the great Harveſt of the earth, the great Harveſt of Sin and Iniquity, will be fully ripe and fit for the Sicle, and ſhall then be cut down and cleared away, *Rev.* 14. 14—16. Then will the great Winepreſs of the Wrath of God be trodden, *Rev.* 14. 19, 20. *And the Angel* (ſaith St. *John*) *thruſt in his ſicle into the earth, and gathered the vine of the earth, and caſt it into the great Winepreſs of the Wrath of God: And the Winepreſs was troden without the City, and blood came out of the Winepreſs even unto the horſes bridles, by the ſpace of a thouſand and ſix hundred furlongs.* O Dreadful! What an aſtoniſhing treading of the Winepreſs of the Wrath of God is this like to be, when Blood ſhall thus flow from it like a great River, whoſe Stream ſhall ſwell and riſe as high as the horſes bridles, and not be ſtopt before it hath run a thouſand and

ſix

ſix hundred ſurlongs? What an *Akeldama* and field of Blood will *Rome* and the juriſdiction thereof then be? But thro the good Providence of God, this great and ſtupendious Winepreſs of the Wrath of God ſhall be trodden without the City: Not without the City which ſpiritually is called *Sodom* and *Egypt*; Not without the City of *Rome* and the juriſdiction thereof; for theſe are like then to be the Shop and Anvile of Divine Vengeance, where all the Heats of Wrath and Fury are to be hammer'd: But it will be trodden without the holy City and pure Church of Chriſt; God then ſo over-ruling and ordering Affairs, that his faithful Servants ſhall not then be dipt in this bloody Stream; And our Lord then making good his Promiſe to the Church of *Philadelphia* his beloved Spouſe. *Rev.* 3. 10. *Becauſe thou haſt kept* (ſaith our Lord) *the Word of my Patience, I alſo will keep thee from the Hour of Temptation, which ſhall come upon all the World, to try them that dwell upon the earth.* From this dark hour of Tryal and judgment is the Church in *Philadelphia* then to be preſerved, as a recompence for her ſore Travel and great exerciſe of Patience that ſhe is now to undergo in the end of the *Sardian* Church; and after this ſecond Woe is paſt, the *Philadelphian* Church, I hope, will begin. Then, when the third Woe cometh, are all the ſeven laſt Vials of the Wrath of God to be poured out upon the earth and upon the City which Spiritually is called *Egypt*, and it is like to be plagued in ſuch a manner as heretofore the Land of *Egypt* was; *Rev.* 16. 1—. Then is the water of the great River *Euphrates* to be dryed up, that the way of the Kings of the Eaſt may be prepared to come in to the Fall of great *Babylon*; *Rev.* 16. 12. Then are the three unclean Spirits like frogs, proceeding out of the mouths of the Dragon, the Beaſt, and falſe Phrophet, to go forth to gather the Kings of the whole world to the Battel of that great Day of God Almighty: And then they are to be gathered into a place called in the *Hebrew* tongue *Armageddon*, which ſhews that they are all there to be deſtroyed, where this vaſt Army ſhall be drawn together; *Rev.* 16. 14, 16. Then is to be that grand Earthquake, ſuch an Earthquake as the world had never known before; ver. 18. *And there were Voices* (ſaith St. *John*) *and thunders, and lightnings, and there was a great Earthquake, ſuch as was not ſince men were upon the earth, ſo mighty an Earthquake and ſo great.* Then is the Earth to be ſhaken in ſuch a manner as it had never been ſhaken before, with the Tumults of

War, and Armyes, and Battels, and bloody Tragedies that ſhall then be acted upon it. Then is great *Babylon* like to be ſhatter'd and rent to pieces. *ver.* 19. *And the great City was divided into three parts,— And great* Babylon *came in remembrance before God, to give unto her the Cup of the Wine of the fierceneſs of his Wrath.* The great City of Myſtical *Babylon* is then to be divided into three parts, but never an one of theſe three parts will be left to uphold the Papal Chair. For then will the Kings of the earth, that have committed fornication with her, and her Merchants and Paramours and Lovers that doted upon her, be glad to make their eſcape from her Torment and Burning, and to ſtand afar off for fear of it, and there to pour out their doleful lamentations for her when they behold the ſmoak of her Burning; *Rev.* 18. 9—. And of the ten Horns it is ſaid, *Rev.* 17. 16. *Theſe ſhall hate the Whore, and ſhall make her deſolate, and naked, and ſhall eat her fleſh, and burn her with fire.* And then will they be ready to curſe the day, wherein they were made ſuch Slaves and Drudges to the Papacy and Popiſh Religion. And of the Beaſt and falſe Prophet it is ſaid, *Rev.* 19. 20. *And the Beaſt was taken, and with him the falſe Prophet; — Theſe both were caſt alive into a Lake of fire burning with brimſtone:* which ſhews that they ſhall be totally deſtroyed, and ſwallowed up with a ſwift and mercileſs Deſtruction. Then, when this third Woe cometh, are all the Popiſh Princes like to lay down their Scepters, and to bid Farewel to all Regal Authority; for ſo do theſe ſacred Oracles ſhew. *Rev.* 16. 19. *And the Cities of the Nations fell*; ſaith St. *John*: That is, all the Popiſh Principalities and Polities ſhall then fall to nought and be deſtroyed. And under the ſixth Seal it is ſaid, *Rev.* 6. 15 — *And the Kings of the earth, and the Great men — hid themſelves in the dens, and in the rocks of the mountains; and ſaid to the mountains and rocks, Fall on us and hide us —.* Then are all the ravenous Fowls of heaven to be called to the Supper of the great God; That they may eat the fleſh of Kings; *Rev.* 19. 17, 18. *And I ſaw an Angel ſtanding in the ſun* (ſaith St. *John*) *and he cryed with a loud voice, ſaying to all the fowls that fly in the midſt of heaven, Come and gather your ſelves together unto the Supper of the great God: That ye may eat the fleſh of Kings, and the fleſh of Captains, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all men both free and bond, both ſmall and great.* When this third Woe cometh,

cometh, Then not only the Popedom and Popiſh Church and Religion, but even the very City of *Rome* alſo ſhall then in a Violent manner be totally deſtroyed, and no Artificer's hammer ſhall any more be heard therein, and the ſound of the milſtone is then like to ceaſe there, and no candle is to ſhine there any more; *Rev.* 18. 21——. *And a mighty Angel* (ſaith St. *John*) *took up a ſtone like a great Milſtone, and caſt it into the Sea, ſaying, Thus with Violence ſhall that great City* Babylon *be thrown down, and ſhall be found no more at all.* Here we have the Type of *Rome*'s dreadful deſtruction, *viz.* that it is to be like the violent daſhing of a great milſtone into the Sea. And ver. 22—— *And the voice of harpers and muſicians, and of Pipers and trumpeters, ſhall be heard no more at all in thee; and no craftſman of whatſoever craft he be, ſhall be found any more in thee; and the ſound of the milſtone ſhall be heard no more at all in thee; And the light of a candle ſhall ſhine no more at all in thee; and the voice of the Bridegroom, and of the Bride ſhall be heard no more at all in thee*—. The very City of *Rome* it ſelf is then like to be totally conſumed, and nothing left but the ſad Ruins thereof to declare to Poſterity, That there once ſtood the great City that Spiritually was called *Sodom* and *Egypt*, which was the great Metropolis and Den of all the bloody Tyrants and cruel Perſecutors of the Church and Servants of God, and the place where *Satan* himſelf kept his black Court; *Rev.* 2. 13. Theſe Melodious and joyful voices and comfortable ſounds ſhall then totally ceaſe there, and the hideous howlings of the beaſts of the deſert are then like to ſucceed in their room. *Rome* then is like to become the Rendezvous of Dæmons, and the Cage and Receptacle of all hateful and uncouth birds: For this is the proclamation of the Angel that came down from Heaven, *Rev.* 18. 2. *And he cryed* (ſaith St. *John*) *mightily with a ſtrong voice, ſaying,* Babylon *the great is fallen, is fallen, and is become the habitation of Devils, and the hold of every foul Spirit, and a cage of every unclean and hateful bird.* The Satyrs and Goblins may then dance there, and the Owls may take it for their habitation: All the doleful Creatures of the twilight may then reſort thither, that are fit to howl and hollow forth the ſad Ruin and Deſolation of this place, and to proclaim to the World That *Rome*'s Day is at an End, and the diſmal Night of Darkneſs is come upon her.

And this third Woe alſo will come in a ſurprizing manner upon all ſuch as are wrapt up in Carnal ſecurity, and are too intent upon their worldly Concerns, and eagerly purſuing their ſins and wickedneſs. This our Saviour ſheweth, declaring that his Coming at this third Woe ſhould be like the coming of a thief. *Rev.* 16. 15. *Behold I come as a thief. Bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked, and they ſee his ſhame.* Let all men then take care to be upon their watch, and look to it, that they be not ſurprized in their ſins and filthineſs to their eternal ſhame and reproach. And ſaith the Angel, *Rev.* 18. 8. *Therefore ſhall her plagues come in one day, death, and mourning, and famine, and ſhe ſhall be utterly burnt with fire.* This ſeems to intimate that her plagues ſhould come unexpectedly one upon another; and ſhe is to be totally conſumed. And it ſeems probable that the City of *Rome* the Myſtical *Babylon* will then be burnt down with fire. And as *Noah* gave warning of the Deſtruction of the old World a hundred and twenty years before the Flood came to ſweep away and deſtroy the Sinners thereof: So let theſe Papers now give warning of this dreadful Woe 130 years before it cometh, that all ſuch as ſhall have any fear of God before their eyes, and ſhall be heartily concerned for the ſafety of their Lives, and the eternal Salvation of their Souls, may be advertiſed of it beforehand, and may take a due care to ſave themſelves that they may not then be deſtroyed and periſh. Let them harken to the Voice of Mercy, which St. *John* heard from Heaven, while Mercy may be had and before it be too late; *Rev.* 18. 4. *And I heard another Voice from Heaven* (ſaith he) *ſaying, Come out of her my People, that ye be not partakers of her ſins, and that ye receive not of her Plagues.* Let all Perſons of the Popiſh Church both now and hereafter harken to this ſacred voice and be admoniſhed by it to leave the Communion of the *Romiſh* Church, while there is hope of Mercy for them, before Mercy be ſhupt up in diſpleaſure, and there remaineth no more *but a certain fearful looking for of judgment, and fiery Indignation, which ſhall devour the Adverſaries,* Heb. 10. 27.

It is clear to me that both Mr. *Mede* and Dr. *More*, tho learned men, are miſtaken in theſe paſſages that relate to theſe two great Woes; and therefore perhaps it may not be amiſs for me to ſet down thoſe places in this ſacred Book of the Revelation, which appear to me to reſpect theſe Woes and the times about them.

And

And perhaps it might be the Will of God that these things should remain as it were under a cloud till now, that the Light of them breaking forth on a sudden and unexpectedly might the more startle and fright men out of their Carnal Security and worldly mindedness, and have the greater influence upon them to perswade them to Repentance and a Reformation of their Lives, and stir them up to use their utmost Care for their own Safety and Salvation at this great juncture of time, when they apprehend themselves to be in so great Danger of Perishing both in this World, and that which is to come too.

The Places that seem to respect this second great Woe, and the Times about it

The Church in *Sardis*, *Rev.* 3. 1 — 6.
The Sixth Seal, *Rev.* 6. 12 — 17. } *In part, and in part*
The Sealing of the Servants of God, *Rev.* 7. } *to the next Woe.*
The three Woes, *Rev.* 8. 13.
The two Woes to come, *Rev.* 9. 12.
The measuring of the Temple,
The giving up of the outward Court,
The Treading of the Holy City under foot,
The Prophesying of the two Witnesses, } *Rev.* 11.
The Beast's War and killing of them,
Their returning to Life again,
The great Earthquake and Slaughter,
The Woman in Travel,
The War between *Michael* and the Dragon, } *Rev.* 12.
The War of the Beast with the Saints, *Rev.* 13. 5 — .

As for the seven Epistles to the seven Churches, *Rev.* 2*d.* and 3*d.* Chapters, we are to look upon them, not as the Epistles of St. *John* to particular Churches, but as the Epistles of our blessed Lord directed to his universal Church at certain junctures of time, written by St. *John* as they were dictated to him by the Angel. For tho' he addresseth himself to them, *Rev.* 1. 4. saying, *John to the seven Churches* —; yet when he cometh to write these Epistles, he writeth them in the Name of our blessed

ſed Saviour, as the Prefaces of them do ſhew: *Rev.* 2. 8. *Theſe things ſaith the Firſt and the Laſt, which was dead and is alive.* And *ver.* 18. *Theſe things ſaith the Son of God* — ; and ſo of all the reſt of theſe Epiſtles. And theſe Prophetick Epiſtles our bleſſed Saviour directeth to his univerſal Church at the great junctures of time when it was, or ſhall be moſt ſeaſonable for him to do ſo: and when his Church ſtood, or ſhall ſtand in the greateſt need of his Divine Inſtructions, Admonitions and Encouragement. And about what times they ſeem to me to be directed to the Chriſtian Church, I ſhall here ſet down.

The Epiſtle to the Church of *Epheſus*, *Rev.* 2. 1 — 7, ſeems to be directed to the Chriſtian Church ſome conſiderable time before the 16*th.* Year of the Emperour *Adrian*, and doth chiefly reſpect the Chriſtian Church in *Judea*. For herein our bleſſed Saviour takes notice of their Labor and Patience, *&c.* but withal tells them that they had loſt their firſt Love, and that he would remove their Candleſtick out of his place, except they ſhould repent and ſhew a higher pitch of Zeal and Love than of late they had done, *ver.* 4, 5. *Nevertheleſs* (ſaith our Saviour) *I have ſomewhat againſt thee, becauſe thou haſt left thy firſt Love. Remember therefore from whence thou art fallen, and repent, and do the firſt works, or elſe I will come unto thee quickly, and will remove thy Candleſtick out of his place, except thou repent.* Our Saviour doth here tell them that they were fallen from the great Zeal and Love that the Church had formerly ſhewed; and doth admoniſh them to repent, and ſhew ſuch Love and Zeal towards him: And tells them plainly that if they would not, he would come quickly, and remove their Candleſtick out of his place; that is, that he would remove the Light of the Goſpel from them, if they would make no better a uſe of it. And when the Chriſtian Church in *Judea* and of the *Jewiſh* Nation had had a conſiderable time to repent in after this Admonition and Threatning; they not repenting as they ought, our Saviour according to this Threatning did remove their Candleſtick out of his place between the 16*th.* and 18*th.* Year of the Emperor *Adrian*. For about that time the *Jews* were all driven out of *Judea* and their Land was laid waſte, and the Chriſtian Church there was quite deſtroyed; ſeveral hundred thouſands were ſlain in Battels, a great number periſhed by Famine and Diſeaſes, and others were baniſhed into *Spain*, and the *Jews* were forbid to come

come within ſight of their Country: And till that time the Biſhops of *Jeruſalem* had been of the Jewiſh Nation; but after that time, when there came to be Biſhops of *Jeruſalem* again, there were no more Biſhops of the Jewiſh Nation. See *Euſebius*, lib. 4. chap. 5 and 6. and the Authors that *Valeſius* mentions in his maginal Notes upon the 6*th*. Chapter. And it was juſt and right, that, ſeeing the Chriſtian Religion was firſt planted in *Judea* and in the Jewiſh Nation, their Candleſtick ſhould be firſt removed, when they began to abuſe and did not make that good uſe of the Light of the Goſpel that they ought. And this our Saviour had told them when he was converſant among them; *Matt.* 21. 43; That the Kingdom of God ſhould be taken from them, and given to a Nation bringing forth the fruit thereof. And this was to be a warning to all other Churches and at all times, that they alſo are like to have their Candleſtick removed, when they grow unfruitful under the bleſſed Light of the Goſpel and begin to abuſe it; *Rev.* 2. 7; *He that hath an ear, let him hear what the Spirit ſaith unto the Churches* The Period of this Church therefore is not to be placed till the 18*th*. year of the Emperor *Adrian* at the ſooneſt, and till about the year of our Lord 135; and Dr. *More* hath placed it too ſoon in placing it in the 10*th*. of *Nero*, and in the year of our Lord 63. For it is not to be placed till this Candleſtick was removed, and till about the year 135.

The Epiſtle to the Church in *Smyrna*, *ver.* 8— 11, ſeems to be directed to the Chriſtian Church ſome time before *Diocleſian*'s Perſecution, which began about the year 303. For herein our bleſſed Saviour doth take notice of the Tribulation and Hardſhips that they had undergone in the Perſecutions that they had already endured; but yet notwithſtanding this, he tells them that they were ſtill to have Tribulation for ten days, that is for ten years, days being put for years, as I have ſaid before. *I know thy works* (ſaith our Saviour, *ver.* 9.) *and tribulation and poverty, but thou art rich: And I know the blaſphemy of them which ſay they are Jews, and are not, but are the Synagogue of Satan.* That is, I know the tribulation and ſorrow that thou haſt ſuſtained in the Perſecutions that are paſt, and the Poverty that thou art now under in reſpect of the things of this World, but thou art rich in Spiritual Treaſure that is more pretious than Gold tried in the fire, and will one day be thy glory and

and comfort too: And I know the blaſphemy of the *Gnoſticks* and ſuch wicked Wretches that ſay they are *Jews*, that is, which pretend to be Chriſtians, but in truth and reality they are not, but are the Synagogue and Servants of Satan, living impure lives, and blaſpheming my Servants becauſe they take up the Croſs and ſuffer Martyrdom for my ſake, as I have commanded them. And becauſe this was the ſharpeſt Perſecution of all, our Saviour doth here advertiſe them of it beforehand, and encourage and fortifie them againſt it, ſaying *ver.* 10; *Fear none of thoſe things which thou ſhalt ſuffer: Behold, the Devil ſhall caſt ſome of you into priſon, that ye may be tried, and ye ſhall have tribulation ten days: Be thou faithful unto death, and I will give thee a Crown of Life.* Thus doth our Saviour advertiſe them of, and animate them againſt this bitter Perſecution of ten years, which was begun by *Diocleſian*, and was carried on after he reſigned up the Empire. The ten days are put for ten years; and that this Perſecution laſted ten years *Euſebius* affimeth, *lib.* 8. *chap.* 15. And when *Conſtantine* the Great had overcome all the Adverſaries of the Church, and became a nurſing Father to it, then thoſe Chriſtians that ſurvived enjoyed a Crown of Life and Happineſs here; and thoſe that ſuffered death enjoyed a better in another World. And ſeeing this Promiſe was compleated by the year of our Lord 324, where Dr. *More* ſets the period of this Church, I do not think good to alter it, or any thing elſe that he hath well done; but ſhall let the year 324 remain ſtill for the period of the *Smyrnean* Interval of the Church. But the Tribulation ten days, cannot well be underſtood of the ten Perſecutions, becauſe before all theſe Perſecutions this Church had undergone no Tribulation; but our Saviour doth here take notice of the Tribulation that they had already undergone, and yet tells them that they were to have ten days of Tribulation more: And ſome of theſe Perſecutions alſo were before the *Epheſine* period of the Church.

The Epiſtle to the Church in *Pergamos*, *Rev.* 2. 12—17. ſeems to be directed to the Chriſtian Church ſome time before the *Waldenſian* and *Albigenſian* Wars, but after the ſuffering of the *Waldenſian* and *Albigenſian* Martyrs that ſuffered about the year 1160 and preſently after that time. For herein our Saviour doth mention his Martyr *Antipas* that was ſlain among them, *v.* 13.

And

And by this Martyr *Antipas*, I underſtand the *Waldenſes* and *Albigenſes* and the Martyrs that ſuffered under the Popiſh Perſecutions about the year 1160 and preſently after that time, and before the year 1200. And here our Saviour alſo doth accuſe them, becauſe they had ſome that held the Doctrine of *Balaam* and the Doctrine of the *Nicolaitans* which he hated, *v.* 14, 15. That is, which did not live ſuch pure and chaſt lives as they ought, but were too much given to their fleſhly luſts and pleaſures. And theſe our Saviour admoniſheth to repent and amend; and if they do not, he threatneth to come quickly upon them, and to fight againſt them with the Sword of his Mouth, *ver.* 16. *Repent* (ſaith he) *or elſe I will come unto thee quickly, and I will fight againſt them with the ſword of my mouth.* By this fighting againſt them with the Sword of his Mouth, I underſtand the *Waldenſian* and *Albigenſian* Wars after the year 1200, when ſo many hundred thouſands of the *Waldenſes* and *Albigenſes* were killed with the Sword in *France* and other places, between the year 1200 and the year 1242. And ſeeing what our Saviour here threatened was fulfilled by the year 1242, where Dr. *More* ſetteth this period, and when he ſaith the *Waldenſian* War was ended, I ſhall not alter the period of this *Pergamenian* Church, but let it remain at the year 1242 where he hath ſet it.

The Epiſtle to the Church in *Thyatira*, *Rev.* 2. 18—29. ſeems to be directed to the Chriſtian Church ſome time before the Reformation. For herein our bleſſed Saviour doth take notice of their Charity or Love, and of their Service, Faith and Patience that they had ſhewed under the Popiſh Perſecutions; and that their laſt works of this kind did exceed the firſt, *v.* 19. And he blameth the Princes and Governors of the Church that had ſome ſenſe of Piety towards him, and yet adhered to the Romiſh Church, becauſe they ſuffered *that Woman Jezebel to teach and ſeduce his Servants to commit fornication, and to eat things ſacrificed unto Idols*, *v.* 20. That is, becauſe they ſuffered the Papacy and Church of *Rome* to ſeduce his Servants to commit Idolatry, and to make them join in their ſinful Religion, and did not caſt off the Popiſh Authority and Religion, ſeeing things were then come to that maturity that they might do ſo. But as for thoſe that had already caſt off the Popiſh Religion, our Saviour exhorteth them to hold faſt, and to perſiſt on in leading their

lives according to his bleſſed Word, *ver.* 24, 25. *But unto you, I ſay, and unto the reſt in Thyatira, as many as have not this Doctrine* (that is of the Romiſh Church) *and which have not known the Depths of Satan, as they ſpeak* (that is which have not known and practiſed the deep Myſteries of the Popiſh Religion, as they call them, but are in truth the deep Myſteries of Satan) *I will put upon you none other burden; but that which you have already, hold faſt till I come:* That is, perſiſt on in your reformed Religion, till I come to give you freedom from your Popiſh Perſecutions, *&c.* And here our Saviour doth threaten this *Jezebel*, that is, the Papacy and Church of *Rome*; *ver.* 22, 23. ſaying; *Behold, I will caſt her into a bed, and them that commit adultery with her, into great tribulation, except they repent of their deeds: And I will kill her Children with death* —. And what our Saviour here threatneth, I conceive had its completion towards the latter end of this *Thyatirian* Interval, in the Plagues and Wars and other Calamities that were then inflicted upon the Popedom, from about the year 1500 till 1558, the Pope himſelf being then taken priſoner by the Emperor *Charles* Vth. and *Rome* being taken and ſacked, *&c.* And here alſo our Saviour doth promiſe to give power over the Nations to him that overcometh and keepeth his works unto the end, *v.* 26. And ſeeing this Power over the Nations was granted to the Proteſtants in theſe Kingdoms when Queen *Elizabeth* came to the Throne, therefore with reſpect to theſe Kingdoms of *England* and *Ireland*, I ſhall ſet the period of this *Thyatirian* Church at that time when Queen *Elizabeth* came to the Throne, and at the year of our Lord 1558.

The Epiſtle to the Church in *Sardis*, *Rev.* 3. 1 — 6, ſeems to be directed to the Proteſtant Church ſome conſiderable time before this Second Woe that is now at hand. For here our Saviour admoniſheth the Proteſtants to remember how they have received and heard concerning their Predeceſſors and the Reformation, and to hold faſt the Proteſtant Religion according to the bleſſed Word of God, and not to return to the Popiſh Religion again. And alſo he exhorts them to repent and mend their lives, and not only to bear the dead name of life, but to take care that the Spiritual Life may be quick and vigorous in them, and exert and ſhew it ſelf in all the vital operations thereof in all kinds of Piety and Goodneſs: And if

they

they will not be admoniſhed to repent and take more care, he tells them plainly, That he will come in judgment upon them as a Thief, and that they ſhall not know at what hour he will come, and be ſenſible of his coming, *ver.* 3. And ſeeing this is a prophetick Epiſtle of our bleſſed Saviour directed to the Proteſtant Church ſome time before now, therefore it is that I deſire that all the Biſhops and Paſtors of the Proteſtant Church would carefully read it over and lay it to heart, and look upon it as directed to themſelves, as I have ſaid before. And when this ſecond Woe ſhall be paſt, and the ſinfuller part of the Church cut off; and when the Proteſtant Religion ſhall be ſet up again after Popery hath prevailed over the Proteſtant Church three years and an half, then, I conceive, the *Sardian* Church will end, and that of *Philadelphia* will begin.

The Epiſtle to the Church in *Philadelphia*, *Rev.* 3. 7—13, ſeems to be directed to the Chriſtian Church between this ſecond Woe which is now at hand, and the third Woe which is like to fall upon the Popiſh Church about the year 1826. That this Epiſtle is directed to the Chriſtian Church before the Deſtruction of the Popedom and Popiſh Church ſeems plain by *ver.* 9, where our Lord ſaith: *Behold, I will make them of the Synagogue of Satan,* (that is, of the Popiſh Church) *which ſay they are Jews, and are not, but do lye* (that is, which pretend to be Chriſtians, but in truth and reality are not, but are lying deceivers) *behold, I will make them to come and worſhip before thy feet, and to know that I have loved thee.* That is, as I underſtand it, I will make them to ſtand in fear and awe of thee, and in a ſubmiſſive manner to crave thy favour; and to know and be ſenſible that thou art protected by an extraordinary and peculiar hand of Providence. And here our Saviour doth advertiſe his Church and Servants of the third dreadful Woe; and for their great Patience doth promiſe to protect and keep them, if they ſtick cloſe to him, then when all the World about them is like to be up in Arms, *ver.* 10, 11. *Becauſe thou haſt kept the Word of my Patience, I alſo will keep thee from the hour of Temptation, which ſhall come upon all the World, to try them that dwell upon the earth. Behold, I come quickly, hold that faſt which thou haſt, that no man take thy Crown.* The Church

and Servants of God will then be in great Danger, and will ſee great cauſe to fear, as is ſhewed in this place and elſewhere in this ſacred Book; and the Papiſts then will make their laſt Attempt againſt them: But if they hold faſt and keep cloſe to God, they will be ſure then to be preſerved, and may expect a Crown when the Marriage-Supper of the Lamb cometh after this third Woe, as I conceive. And as for the period of this *Philadelphian* Church, it ſeems probable to me that it will fall about the year of our Lord 2826. The Popedom is like to be deſtroyed about the year 1826, as I have ſhewed; and then I conceive the thouſand years when Satan is to be bound, *Rev.* 20. 2—, will begin. This ſeems to be intimated, *Rev.* 12. 12, where it is ſaid; *Woe to the Inhabiters of the Earth, and of the Sea; for the Devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.* By the Earth and the Sea here, I underſtand the Popiſh Kingdoms and the Heathen World. And when the Devil is expelled and caſt out of the true Chriſtian Church from Domineering over it any more after this ſecond Woe, then he will go with greater wrath and fury into the Popiſh Dominions and Heathen World; becauſe he is ſenſible that he hath but a ſhort time to domineer and play his games in till the third Woe cometh, when he muſt be bound a thouſand years. And if the thouſand years begin about the year 1826, and do ſignifie the full and juſt number of a thouſand years, and ſo far as I know they may; And if the *Philadelphian* Church ſhall endure to the end of theſe thouſand years, and ſo far as I ſee, it may; Then the period of the *Philadelphian* Church will fall about the year 2826.

The Epiſtle to the Church of the *Laodiceans*, *Rev.* 3. 14— 22, ſeems to be directed to the Chriſtian Church ſome conſiderable time before the end of the World. For herein they are exhorted to be zealous and repent, *ver.* 19. And a conſiderable time for repentance is here to be allowed, as in all the other Epiſtles where any Evil is threatned. And if they do not repent, and get out of their lukewarm condition and grow more zealous, our Saviour threatneth to ſpue them out of his Mouth, *ver.* 16, and to have no more to do with them, as being nauſeous and loathſome to him:

And

And this is to be fulfilled at the end of the World. And if the period of the *Philadelphian* Church falls about the year 1826, as I have ſaid before; then it ſeems probable to me, that the period of this Church and the end of the World will be about the year of our Lord 3000, and when the World hath ſtood about 7000 years from the Creation of it. For the Reverend Archbiſhop *Uſher*, I ſuppoſe, is not much miſtaken in ſetting the Birth of our Saviour in the year of the World 4000; for I am apt to believe that he was born about that time. And the Week conſiſting of ſeven Days, and the often uſing of the number Seven in the ſacred Scriptures, may make it ſeem the more probable, that the World may conſiſt of ſeven *Milleniums* and endure juſt ſeven thouſand years. And altho' the World ſhould endure juſt 7000 years, yet our Saviour's Words will ſtill prove a verity and truth, as they are applied to the end and laſt period of the World. *Matt.* 24. 36. *But of that day and hour knoweth no man, no, not the Angels of Heaven, but my Father only.* For as no man now can tell exactly how many years are paſſed ſince the World was Created; ſo will no man then be able to know exactly when the 7000 years will be expired and compleated. I know not the Day and Hour when this ſecond Woe will fall, nor the the Day and Hour when the third Woe will fall, nor the Day and Hour when the End of the World will be. Thro' the good Hand of God, ſo much Light I have as to be able to give warning of theſe two Woes, and to advertiſe men to take care that they do not periſh therein, and to let them know when they are approaching; but not to tell them the Day and Hour when they will come, nor the Day and Hour when the End of the World will be. Thus much for the ſeven Epiſtles to the ſeven Churches.

The ſeven Seals, *Rev.* 6: and *chap.* 8. 1; do repreſent and ſignifie ſo many ſucceſſive Scenes of Affairs here upon Earth from the beginning of the Church to the end of the World. And how I underſtand them, I ſhall here briefly ſet down.

The White Horſe at the opening of the firſt Seal, *Rev.* 6. 1, 2. and the Rider thereof with a Bow and a Crown, that

that went forth Conquering and to Conquer, I underſtand to be a repreſentation and ſignification of the propagation and progreſs of the Goſpel under the auſpicious Conduct of the bleſſed Jeſus from the beginning of the Chriſtian Church till about the 16*th.* year of *Trajan*, and the year of our Lord 113, or there about.

The Red Horſe at the opening of the ſecond Seal, *Rev.* 6. 3, 4. and the Rider thereof that had a Sword given unto him, and power to take Peace from the earth, and that they ſhould kill one another, I underſtand to be a repreſentation and ſignification of that great Scene of Blood and Slaughter both of the Martyrs and others from about the 16*th.* year of *Trajan* till *Conſtantine* had overcome *Licinius* and the year 324. I take the Red Horſe and the Rider thereof with his Sword— to repreſent and ſignifie the great Wars and Bloodſhed that was in the *Roman* Empire in this Interval of time.

The Black Horſe at the opening of the third Seal, *ver.* 5, 6. and the Rider thereof with a pair of Ballances in his hand, I underſtand to be a repreſentation and ſignification of that black Scene of Affairs during the time that the Barbarous Nations over-ran the *Roman* Empire from *Conſtantine*'s time till towards the time that the *Saracens* ſet up their Kingdom at *Bagdad*, and till about the year 740. In this Interval there was a black and calamitous Scene of Affairs; great Fires, Earthquakes, Inundations and Plagues; and the *Goths*, *Hunnes* and *Vandals*, and other Barbarous Nations cauſed great Bloodſhed, and plundered and ſpoiled all before them, and cauſed great Scarcity and Famine. For great Armies, tho' they find a Land like the Garden of *Eden*, full of all plenty and ſtore, yet do ſoon make it a deſolate Wilderneſs, conſuming and deſtroying all before them, and putting a ſtop alſo to tillage and agriculture do ſoon bring a miſerable Famine upon a Land and Nation. And that there was to be great Scarcity and Famine in this Interval of time, the Voice in the midſt of the four living Creatures doth ſhew, *ver.* 6, ſaying, *A meaſure of wheat for a peny, and three meaſures of barley for a peny, and thou ſhalt not deal unjuſtly in the oyl and Wine.* The meaſure here is ſomething above a quart, and the penny here is about ſeven pence

pence half penny of our Money. And when a man can buy but a little above a quart of wheat with ſeven pence half-penny, it ſhews that there muſt be great ſcarcity and dearth. And as Dr. *More* obſerveth (tho he be quite miſtaken in his Interpretation here) the *Chœnix*, which is the meaſure here, was an allowance of food for a day; and the penny here was the wages of a day's labor. And there muſt needs then be great ſcarcity and famine, when a man's labor would only buy him food, and there is nothing left to buy him cloaths and other neceſſaries, and to help to maintain the reſt of his Family. And what is here predicted was accompliſhed in the ſcarcity and famine that was cauſed by theſe Barbarous Nations, and the other famines that God ſent upon them in this Interval of time.

The Pale Horſe that had Death for his Rider, and Hell or the Grave for his Attendant, ver. 7, 8, at the opening of the fourth Seal, I underſtand to be a repreſentation and ſignification of the great Scene of Mortality and Deſtruction of men during the time of the *Saracens* from about the year 740 till about the year 1150. That this was to be a Scene of great Mortality and Deſtruction of men is here ſhewed, ver. 8. *And power was given unto them over the fourth part of the earth, to kill with the ſword, and with hunger, and with death* (that may be with the peſtilence and mortal diſeaſes) *and with the beaſts of the earth.* And theſe ſeem to have had their completion in this Interval of time, when the *Saracens* over-ran ſo great a part of the *Roman* Empire; and men, ſo far as I ſee, might be deſtroyed all theſe ways.

The Souls under the Altar at the opening of the fifth Seal, ver. 9, 10, 11, I underſtand to be a repreſentation and ſignification of the great Scene of Martyrs, *viz.* of the *Waldenſes* and *Albigenſes* and the Martyrs that ſuffered under the Popiſh Perſecutions from about the year 1150 till about the Reformation and the year 1558 when Queen *Elizabeth* came to the Throne. At the opening of this fifth Seal ſaith St. *John*, *I ſaw under the altar the Souls* (that is the perſons) *of them that were ſlain for the Word of God, and for the Teſtimony which they held.* That is, in this Viſion he ſaw a great number of Martyrs, that were put to death and killed for Truth and Righteouſneſs ſake, and for keeping the Commandments of God, lying at the foot

of

of the Altar and round about the Altar, like ſacrifices of ſheep that lay ready killed beſide the Altar to be offered upon it to God after the *Jewiſh* way of worſhip. And theſe Martyrs in this Viſion are a repreſentation and ſignification of the great Scene of Martyrs that was in this Interval of time: For in this Interval many thouſand Martyrs were put to death by the Papiſts in the Popiſh Perſecutions; and myriads of Proteſtants were killed with the ſword in the Wars that the Papiſts raiſed againſt them. And as God ſaid to *Cain* concerning *Abel* the firſt Martyr that ſuffered for his ſake, *Gen.* 4. 10. *The Voice of thy Brother's blood cryeth unto me from the ground*; So were theſe Martyrs here, tho dead, repreſented to St. *John* as crying with a loud Voice and ſaying; *How long, O Lord Holy and True, doeſt thou not judg and avenge our blood on them that dwell on the earth?* That is, How long ſhall it be thy good pleaſure to ſuffer this bloody Society of men of the Popiſh Church to put thy Servants to death in this cruel and Mercileſs manner, before thou wilt be revenged on them? *And white Robes were given unto every one of them*; which ſhews that they ſhould be rewarded in a glorious manner for their dying for the Word of God and the Teſtimony of the Goſpel. *And it was ſaid unto them, That they ſhould reſt yet for a little ſeaſon, until their fellow Servants alſo, and their Brethren that ſhould be killed as they were, ſhould be fulfilled.* That is, that they and their ſurviving Brethren ſhould have a little patience till thoſe Martyrs that were to ſuffer after this Interval of time, and after the year 1558, as I have diſtinguiſhed this Interval, had undergone their Matyrdom; and that then God in his due time would take vengeance upon this bloody Society of men: And this he will do in part at this ſecond Woe which is now at hand; and will fully execute vengeance upon them, and totally conſume and deſtroy them when the third Woe cometh.

The Earthquake, *&c.* at the opening of the ſixth Seal, ver. 12——17, I underſtand to be a repreſentation and ſignification of theſe two dreadful Woes; but this Seal ſeems chiefly to reſpect the laſt of them, as I have ſhewed before. And the time of this Seal, as I have pointed it, is from the year 1558 till the third dreadful Woe is completed and fully ended. And this third Woe is like to fall about the

the year 1826 or ſoon after that time, as I have ſhewed before.

And when he had opened the ſeventh Seal (ſaith St. *John*, *Rev.* 8. 1.) *there was ſilence in Heaven about the ſpace of half an hour.* And this long time of ſilence I underſtand to be a ſignification of a long time of Peace and Tranquility that the Church ſhall enjoy, after the third Woe is completed and fully ended, to the end of the World. And the Interval of this Seal is from the end of the third Woe to the end of the World, which perhaps may be about the year 3000, as it ſeems probable to me, as I have ſaid before.

The ſeven Angels with Trumpets, *Rev.* 8, 9, 10 and 11 Chapters, ſignifie alſo ſo many ſucceſſive Scenes of Affairs with the judgments that are or were to fall in them, from the beginning of the Chriſtian Church to the end of the World. And how I conceive they may be divided I ſhall here briefly ſet down.

The viſion of hail and fire mingled with blood, at the ſounding of the firſt Trumpet, *Rev.* 8. 7. may denote and ſignifie the great Commotions and Bloodſhed that were from the beginning of the Chriſtian Church till the end of the Emperor *Adrian*'s Reign and the year 138; and ſo the Interval of this Viſion will end with the *Epheſine* Interval of the Church, for the end of that may be ſet at this year. And the Deſtruction of *Jeruſalem* by *Titus*, and the Bloodſhed and Commotions that were before St. *John* wrote the Revelation, as well as thoſe after, are to be referred to this Viſion: For as the *Epheſine* Church, and the firſt Seal do comprehend the time before St. *John* wrote, as well as after; ſo alſo doth this Viſion. The hail and fire mingled with blood here, may ſignifie the judgments of God that were inflicted in this Interval of time. By the Earth here may be meant the *Roman* Empire; by the Trees, may be meant the Cities and Corporations of men; and by the Green Graſs, may be meant the Common People. And from our Saviour's time to the end of *Adrian*'s Reign, the deſtruction of theſe was ſo great, that a third Part of them might be ſaid to be deſtroyed and diſſolved by the judgments of God in this ſpace of time, exceeding

ceeding great numbers of men being deſtroyed in *Veſpaſian's*, *Trajan's*, and *Adrian's* time, beſide what were deſtroyed in the time of *Nero* and others.

The Viſion of the ſecond Trumpet, ver. 8, 9, may denote and ſignifie the judgments of God that were inflicted upon the *Roman* Empire between the year 138 and the year 324 incluſively till *Conſtantine* had quite vanquiſhed *Licinius*. The great Mountain here, burning with fire, that was caſt into the Sea, may ſignifie the heavy judgments of God that were inflicted upon the *Roman* Empire in this Interval of time. By the Sea here, may be meant the *Roman* Pagan Empire; and by the third Part of it becoming Blood, may be meant that a third Part of it ſhould be much watered and ſoaked with blood. By the Creatures here, may be meant the Creatures, as we ſay, of the Heathen Empire; that is, the great Zealots for the Heatheniſh Idolatry, ſuch as *Dioclefian*, *Maximianus Galerius*, *Maximinus*, and *Licinius*. And by the Ships here, may be meant the *Roman* Pagan Armies and their Naval Forces which are Ships in a literal ſenſe. And I think that there is no great reaſon to doubt, but that a third Part of theſe were deſtroyed by this fiery Mountain of God's Wrath in this Interval time, there being ſo many bloody Battels fought even in *Conſtantine's* time. beſides all the Bloodſhed before, and the judgments that Almighty God had inflicted upon this Pagan Empire before in this Interval.

The Viſion of the third Trumpet, ver. 10, 11, may denote and ſignifie the judgments of God that were inflicted upon the *Roman* Empire from the year 324, till towards the time of *Odoacer* and about the year 470. The great Star burning like a Lamp, may denote the Barbarous Nations. And by the Rivers and Fountains of waters, may be meant the Kingdoms and Provinces of the *Roman* Empire. And a third Part of them being made bitter, and many dying thereby, may denote and ſignifie the great Calamities that ſhould come upon them in this Interval by the Irruptions and Invaſions of the Barbarous Nations plundering and deſtroying where they came, and killing many with the Sword. The Star is called Wormwood, to ſhew that it ſhould be very bitter and grievous to thoſe places upon which it ſhould fall, that is, where

where theſe Barbarous Nations ſhould come and abide ſome time.

The Viſion of the fourth Trumpet, ver. 12, may denote and ſignifie the deſtruction of the Weſtern Empire, firſt by *Odoacer*, and afterward the ſtripping and depriving *Rome* of all Imperial and Regal Power in this Interval of time, *viz.* from about the year 470 till about the year 740. The Sun here may ſignifie the Imperial and Regal Power; and the Moon, the Senatorian Power; and the Stars, the Inferior Magiſtrates and Governments. And all theſe were deſtroyed and extinguiſhed in the Weſtern Empire in this Interval of time, and *Rome* it ſelf became tributary to *Ravenna* in the time of the *Exarchate*. And a third Part of theſe Lights are ſaid here to be ſmitten: And in the time of *Auguſtulus*, I ſuppoſe, the Weſtern Empire was not above a third part of the old *Roman* Empire; and part of *Italy* after was ſubject to the Eaſtern Emperors in this Interval of time.

The Viſion of the fifth Trumpet, *Rev.* 9. 1——12, ſeems to denote and ſignifie the *Saracens* as Dr. *More* hath explained it. And the time of this Trumpet may be from the year 740 to the year 1150. But Dr. *More* ſeemeth to end it at the year 1258.

The Viſion of the *Euphratean* Angels and Horſemen at the ſounding of the ſixth Trumpet, ver. 13——21, ſeems to denote and ſignifie the *Turks* and their taking of the Eaſtern Empire, as Dr. *More* hath explained it. And the other part of the Contents of this Trumpet in *Rev.* 11. Chap. I have already explained. And the Interval of this Trumpet, as I place it, is from about the year 1150, to the end of this ſecond Woe which is now near at hand.

The ſeventh Trumpet, *Rev.* 11. 15——19, I have explained. And the Interval and time of this Trumpet is from the end of this ſecond Woe which is now nigh at hand, to the end of the World, which perhaps may be about the year 3000. And in this Interval about the year 1826, the third and moſt dreadful Woe of all the three is like to be executed. And thus have I briefly communicated my preſent thoughts concerning theſe three Series and Orders of Prophecies.

And as for that Grand Battel between *Michael* and the Dragon, I am ſatisfied beyond all doubt that it is to be fought now, and was not fought in the time of the Primitive Martyrs. The Dragon here is ſaid to have ſeven Crowned Heads, *Rev.* 12. 3; but in the time of the Primitive Martyrs he had but ſix, *Rev.* 17. 10. Here the Dragon is ſaid to have ten Horns; but then he had none, *Rev.* 17. 12. The Dragon here is ſaid to draw with his Tail the third part of the Stars of Heaven, and to caſt them to the earth, *Rev.* 12. 4; that is, to bring under his juriſdiction a third part of the Princes of the old *Roman* Empire. And before the little Horn with eyes and a mouth, *Dan.* 7, three of the other ten Horns fell and were pluck'd up by the roots. And this little Horn ſignifying the Popiſh Empire, doth ſhew that the Popiſh Empire was to be extended over three tenth Parts of the old *Roman* Empire; that is, over about a third part of it, according to what is ſaid here, *Rev.* 12. 4. Theſe Characters and Notes do ſhew, that by the Dragon here we are to underſtand, not the *Pagan*, but the Popiſh Empire and the Devil working therein: And therefore that this Grand Battel doth not belong to the times of the Primitive Martyrs, but to theſe times under the Popiſh Empire. And all that Dr. *More* hath ſaid upon this particular is of no force at all.

The places that ſeem to reſpect the third great Woe, and the times about it.

The hour of Temptation, *Rev.* 3. 10, 11.
The ſixth Seal, *Rev.* 6. 12—17. } *In part, and in part*
The ſealing of the Servants of God, *Rev.* 7. } *to the ſecond Woe.*
The three Woes, *Rev.* 8. 13.
The two Woes to come, *Rev.* 9. 12.
The third Woe cometh quickly, *Rev.* 11. 14.
The number of the Beaſt, and not of his name, *Rev.* 13. 18.

The Angel with the everlaſting Goſpel, giving warning of the third Woe. } *Rev.* 14. 6—20.
The Harveſt of the earth. }
The treading of the great Winepreſs. }
The ſeven laſt Viols and Plagues. *Rev.* 15 and Chap. 16.
The ten Horns hating the Whore. *Rev.* 17. 16.
The deſcription of the Fall of *Babylon.* }
The Lamentation of her Royal Paramours and Merchants. } *Rev.* 18.
The Rejoycing of the Apoſtles and Prophets. }
The Fowls called to the Supper of the great God. }
The Beaſt and the Kings gathered together to make War againſt the Rider of the white horſe. } *Rev.* 19. 11.—21.
The Deſtruction of them. }

Theſe are the chiefeſt places of the Revelation which ſeem to me to reſpect theſe two great Woes and the times about them. And it highly concerns all men, both Proteſtants and Papiſts to mind them and to be warned by them, and not to be wilfully blind, and to run headlong into the Pit of Deſtruction, when they may ſee it ſo plainly before them, if they will but ſeriouſly mind theſe ſacred and infallible Oracles of Truth when rightly underſtood. And I hope it will plainly appear by theſe Papers to all ſuch as are piouſly diſpoſed and willing to underſtand the truth of theſe things, That theſe two great Woes are clearly predicted and foretold in this ſacred Book of the Revelation, and therefore will certainly be fulfilled in their appointed Times.

Now is the time for all good Chriſtians to encourage and aſſiſt one another what they can; and to give and take all the good advice and Inſtructions that may be. And that I might do my part herein, according to the Talent that is committed to my truſt, I have thought good to write theſe few ſheets to you. And what I have written with good will, I deſire may be ſo taken.

I hope Repentance and a Reformation of our ſinful Lives will abate ſomething of the Severity of this Day: but without

out this, I doubt it will go very ſore with the Proteſtant Church, as well as with the Papiſts. And therefore we had need to neglect no opportunity in doing all the Good we can; and to obſerve the Prophet *Daniel*'s advice to King *Nebuchadnezzar*: when he told him of the Evil that was coming upon him; *Dan.* 4. 27. *Wherefore, O King, let my counſel be acceptable unto thee, and break off thy ſins by righteouſneſs, and thine iniquities by ſhewing mercy to the Poor; if it may be a lengthening of thy tranquillity.*

Dear Brethren, I earneſtly deſire that you would mind and lay to heart what I have here written to you. I deſire alſo your earneſt Prayers for the Good of the Proteſtant Church, and of all the Members thereof; and particularly for my ſelf, that my Faith may not fail, nor my ſtrength be too weak in the Day of Tryal, but that I may perſevere to the end, and not loſe my Crown of Life, and be exiled and baniſhed from the glorious preſence of God the fountain of all true joy and Happineſs, and be ſent to the Infernal Shades of Death below, and the Regions of Eternal Darkneſs and Miſery. And the God of all Love and Mercy preſerve and keep us all from falling away from him; and grant that his watchful Providance and the Light of his Countenance may always attend us here through this Vale of Miſery, that we may find Help and Comfort from above, when we can meet with none here below: Which God of his infinite Mercy Grant for his dear Son Chriſt Jeſus's ſake. *Amen.*

A Quotation taken out of the Remarkable Predictions of the Holy and Learned James Uſher *Archbiſhop of* Armagh, *as it was written by the Perſon who heard it from his own mouth not long before he dyed, and publiſhed with Licence in the year* 1678.

I Then preſumed (ſaith this Perſon) to enquire of him what his preſent apprehenſions were concerning a very great Perſecution which ſhould fall upon the Church of God in theſe Nations of *England*, *Scotland*, and *Ireland*, of which this Reverend Primate had ſpoken with great confidence many years before, when we were in the higheſt and fulleſt ſtate of outward Peace and Settlement. I asked him whether he did believe thoſe ſad times to be paſt, or that they were yet to come. To which he anſwered, *That they were yet to come, and that he did as confidently expect it, as ever he had done*, adding, *That this ſad Perſecution would fall upon all the Proteſtant Churches of Europe.* I replyed, That I did hope it might have been paſt as to theſe Nations of ours, ſince I thought, that though we, who are the People thereof, have been puniſhed much leſs than our ſins have deſerved, and that our late Wars had made far leſs devaſtations, than War commonly brings upon thoſe Countries where it pleaſeth God in judgment to ſuffer it; yet we muſt needs acknowledge, that many great Houſes had been Burnt, Ruined, and left without Inhabitants, many great Families impoveriſhed and undone, and many Thouſand Lives alſo had been loſt in that bloody War, and that *Ireland* and *Scotland*, as well as *England*, had drunk very deep of the Cup of God's Anger, even to the overthrow of the Government, and the utter Deſolation almoſt of a very great part of thoſe Countries.

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But this Holy Man, turning to me, and fixing his Eyes upon me with that ſerious and ireful look which he uſually had when he ſpake God's Word and not his own; and when the Power of God ſeemed to be upon him, and to conſtrain him to ſpeak, which I could eaſily diſcern much to differ from the countenance wherewith he uſually ſpake to me; He ſaid thus.

Fool not your ſelf with ſuch hopes, for I tell you, all you have yet ſeen, hath been but the beginning of ſorrows to what is yet to come upon the Proteſtant Churches of Chriſt, who will ere long fall under a ſharper Perſecution than ever yet has been upon them; *and therefore* (ſaid he to me) *look you be not found in the Outward Court, but a worſhipper in the Temple before the Altar, for Chriſt will meaſure all thoſe that profeſs his Name, and call themſelves his People*; *and the Outward worſhippers he will leave out, to be trodden down by the Gentiles. The Outward Court* (ſays he) *is the formal Chriſtian, whoſe Religion lies in performing the outſide duties of Chriſtianity, without having an inward Life and Power of Faith and Love uniting them to Chriſt, and theſe God will leave to be trodden down, and ſwept away by the Gentiles*; *But the worſhippers within the Temple and before the Altar, are thoſe who do indeed worſhip God in Spirit and in Truth, whoſe Souls are made his Temples, and he is honoured and adored in the moſt inward thoughts of their hearts, and they ſacrifice their Luſts and Vile affections, yea and their own wills to him*; *and theſe God will hide in the hollow of his Hand, and under the ſhadow of his wings*; *and this ſhall be one great difference between this laſt and all the other preceding Perſecutions*; *For in the former the moſt eminent and ſpiritual Miniſters and Chriſtians did generally ſuffer moſt, and were moſt violently fallen upon, but in this laſt Perſecution theſe ſhall be preſerved by God as a Seed to partake of that Glory which ſhall immediately follow and come upon the Church, as ſoon as ever this ſtorm ſhall be over*; *For as it ſhall be the ſharpeſt, ſo it ſhall be the ſhorteſt Perſecution of them all*; *and ſhall only take away the groſs Hypocrites and formal Profeſſors, but the true Spiritual Believers ſhall be preſerved till the Calamity be over-paſt.*

I then asked him by what means or Inſtruments this great Tryal ſhould be brought on. He anſwered, *By the Papiſts*; I replyed, that it ſeemed to me very improbable they ſhould be able to do it, ſince they were now little countenanced, and

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but few in theſe Nations, and that the hearts of the People were more ſet againſt them than ever ſince the Reformation. He anſwered again, 'That it would be by the hands of *Papiſts*, 'and in the way of a ſudden Maſſacre; and that the then Pope 'ſhould be the chief Inſtrument of it.

All this he ſpake with ſo great Aſſurance, and with the ſame ſerious and concerned Countenance, which I have before obſerved him to have, when I have heard him foretel ſome things which in all humane appearance were very unlikely to come to paſs, which yet I my ſelf have lived to ſee happen according to his prediction, and this made me give the more earneſt attention to what he then uttered.

He then added, 'That the Papiſts were in his Opinion the '*Gentiles* ſpoken of in the 11th. of the *Revelations*, to whom 'the outward Court ſhould be left, that they might tread it 'underfoot; They having received the Gentiles Worſhip in 'their adoring Images, and Saints departed, and in taking to 'themſelves many Mediators; And this (ſaid he) the Papiſts 'are now deſigning among themſelves, and therefore be ſure 'you be ready.

This was the Subſtance, and I think (for the greateſt part) the very ſame words which this Holy Man ſpake to me at the time beforementioned not long before his death, and which I writ down, that ſo great and notable a Prediction might not be loſt and forgotten by my ſelf nor others.

This gracious Man repeated the ſame things in Subſtance to his only Daughter the Lady *Tyrril*, and that with many tears, and much about the ſame time that he had expreſt what is aforeſaid to me, and which the Lady *Tyrril* aſſured me of with her own mouth, *&c.*

F I N I S.